

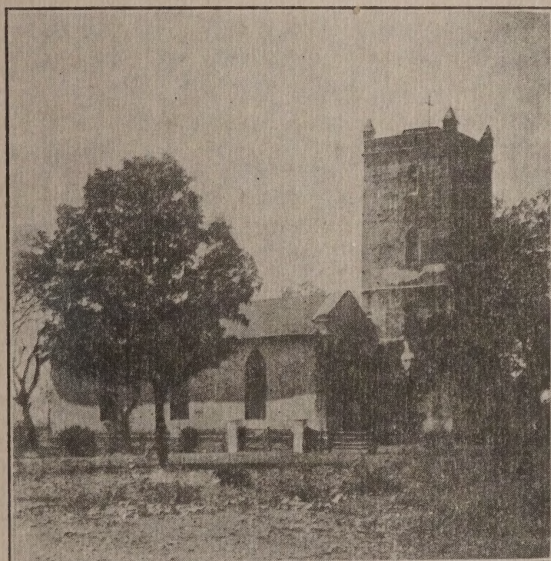
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# Evangelical Mission Work

in

## Chhattisgarh, India

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H. H. LOHANS

1920

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## FOREWORD TO SECOND EDITION

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After a lapse of ten years the present revision of "A Visit to Chhattisgarh" is herewith offered to our friends, under the more definite title of "*Mission Work of our Evangelical Church in Chhattisgarh, India.*" Fortunately the author of the first edition is also the present revisor, and altho no longer on our missionary staff he did more than study and write. He performed a labor of love. We owe him an all the greater debt of gratitude as he was compelled to work under serious handicaps. Intending to make the revisions during the vacation months of summer, he found himself prevented at that time and was compelled to make use of spare hours after teaching in High School. And then even sickness in the family circle compelled him to divide these spare hours between nursing and writing. May an extended use of the booklet afford the author a well merited compensation.

In reissuing the publication a twofold use is had in view.

1. *For general information*, such as is acquired by cursory reading. May there be many such readers in every one of our churches, none the least among our pastors. A great many of our people are not familiar with our foreign work. And even such who are will be glad to refresh their memories, acquire a general and comprehensive purview, and note development and progress, which call for our gratitude and increased cooperation.

2. Then our *Young People*, especially groups of *Sunday school teachers* etc., are urged to organize temporarily as Study classes, making the booklet the basis for, say, a course of from 7—8 study periods. The several chapters will lend themselves easily to a subdivision. A supplementary pamphlet will be issued, containing suggestions for the leader or leaders, questionnaires on the several chapters, etc. Copies of this supplement can be ordered from the General Secretary at the price of ten cents each.

But whatever the form in which the booklet is put to use—may its use lead to new knowledge, new love, new prayer, new action, together with a dominating desire in the hearts of all of us, *to have the saving knowledge of our Lord Jesus Christ brought to all men.*

*The Foreign Mission Board.*

Washington, D. C., February 1920.



## Preface to the Second Edition

It has been a distinct pleasure for me to revise *A Visit to our Chhattisgarh Mission in India* for a second edition and to bring all the information up to date. It is just ten years since the writer left India and nine years since the booklet was first published. As it is, things move slowly in India, and as Kipling puts it:

"It is not good for the Christian man to hurry the Aryan brown,  
For the white man riles and the brown man smiles, and it weareth  
the Christian down.

And the end of the fight is a tombstone white with the name of the  
late deceased,

And an epitaph clear: 'A fool lies here who tried to hurry the East.'"

But even aside from the proverbial procrastination of the East, the last five years, years of unheard of strife and bloodshed, and of destruction of human life and material wealth, have not favored a rapid advance. Our mission force has been diminished until we have less than half the workers we ought to have. It was difficult to send out money and almost impossible to send out workers. It approaches the miraculous that our brave brothers and sisters could hold out as they did, with a stout heart within and a smile on their lips. They have cried out to us for aid, but never a word of complaint from them.

But progress has been made notwithstanding these heartrending conditions as is evident when we compare the first with the second edition. If we had been able just to hold our own it could be said that we had done well. We have done better, however, and that is indeed both gratifying and encouraging.

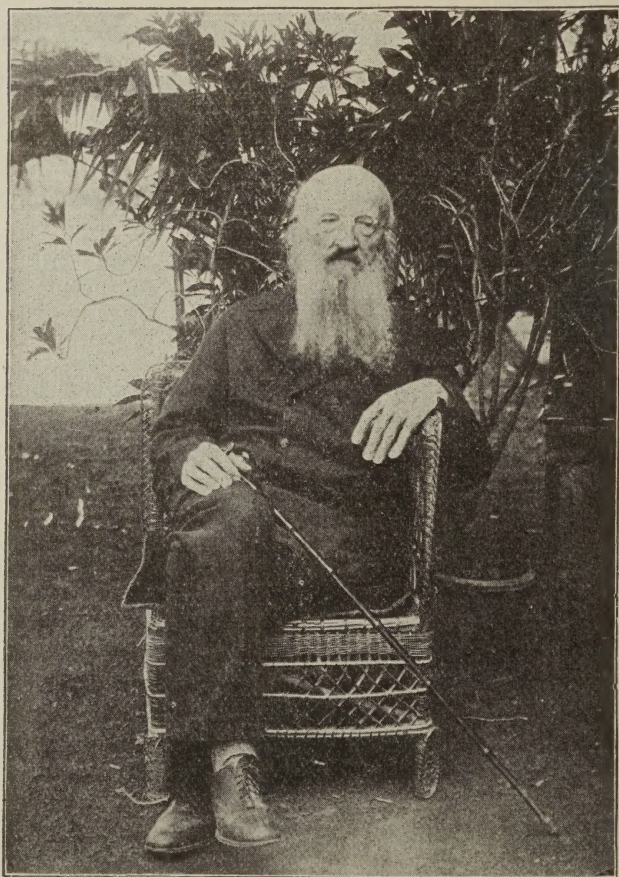
And now for another wholehearted, united effort, an effort that will cheer and strengthen the children of light in India and bring dismay and confusion to the hosts of darkness there. Now for another strenuous endeavor to replace the kingdom of satan by the kingdom of God. To think that by God's grace this booklet might contribute ever so little to win for our Evangelical mission in Chhattisgarh more earnest prayer, more consecrated workers and more cheerful givers will be ample reward and very sweet gratification to the writer.

I desire to thank all who have supplied me with the information covering the last 10 years. Some contributions have been used verbally and are duly credited in the book. The valuable

suggestions, corrections and additions supplied by the Rev. K. W. Nottrott, Rev. O. Nussmann and Rev. P. A. Menzel have all been carefully considered and largely used. Questionnaires are now added in pamphlet form for the convenience of study classes.

*H. H. Lohans,*

Buffalo, N. Y., Aug. 1919.



The Rev. Oscar Lohr (nearly 80 years old)



## Introduction

It was to be our last night on the "Raffaele Rubbatino". We had been told that by remaining on deck until a late hour we might be able to see the first lights of the Bombay harbor before retiring. The few anxious, impatient ones remained, and when we saw the first glimmer of the lights we were thrilled by the thought: Yonder, within a short distance, lies India, the land of magic and mystery, the land of fabulous riches and untold splendor, the land of the lotus flower and "palmy plains," a country of 325,000,000 inhabitants, to whom we were taking the gospel of salvation. Expectation mingled with curiosity and a strong feeling of responsibility, made sleep light and fitful after we retired. Our good ship was to steam into port at dawn and we were anxious lest we should miss the far-famed beauty of the Bombay harbor.

The view that greeted our eager eyes on the morning was well worth a sleepless night. There was Malabar Hill, redolent with its luxuriant tropical vegetation; its gentle slopes studded by the palatial residences of British officials and wealthy natives; its summit crowned by the grim Towers of Silence,\*) the burial place of the Parsee community of Bombay. At the foot of Malabar Hill lies the great city of Bombay. Gradually the sun lights up and separates into towers and minarets and spires and individual edifices what, only a few minutes before in the gray dusk of the morning, seemed one great, dark, entangled mass.

But the time given us for the enjoyment of the enchanting panorama before us is brief. An agent of the Basel Mission meets all the missionaries of that great society at the dock to look after their baggage and to assist them generally during their stay in Bombay, which usually lasts a few days. A tropical outfit, consisting of several suits of light clothes and a "solar topee" (cork helmet), has to be acquired at the outset if such has not already been done at Port Said. Traveling with a party of Basel missionaries, the services of the agent were also extended to the writer. We were met by a mild-mannered, courteous Parsee, who seemed to be possessed of unlimited patience and such an easy-going disposition that, in the opinion of the eager and strenuous American, it had ceased to be a virtue. Here, at the very entrance to India, begin the first lessons in patience

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\*) The Parsees do not bury or cremate their dead, but expose them to the sun and the wind and the rain by placing the corpses on the parapet of a tower built for this purpose, where innumerable vultures feed on them, leaving only the bones to be dried and bleached by the elements.

and self-control of which there is a long series ahead for the novice in missionary work.

On the way to the hotel or the railway station, one is amazed to see so many magnificent buildings, fine parks and clean, wide streets. The university and government buildings, the Taj Mahal Hotel, the Royal Yacht Club, the Young Men's Christian Association, the Cathedral, etc., are certainly noble edifices; and "Victoria Terminus" is one of the finest railway stations in the world. There is another aspect to Bombay, still more bewildering, the actual "Native Quarters", where the very opposite of all that is fine and clean and magnificent is found. On the evening of his first day the writer made the following entry in his note book: "How very strange everything appears here! And what a difference between man and man! It would seem that not all men are human beings."

Bombay has a population of about one million. One of the most impressive sights for the new-comer is the seashore on an early morning, where hundreds of devout Hindus and Parsees—the latter are in preponderance—come for their morning ablution. Wading in knee-deep they wet the sacred thread and perform their devotion to the rising sun. It is a picture of singular fascination and for a moment the onlooker is prone to forget that he belongs to another world where ideas and customs are so vastly different; but several parties of British gentlemen on horseback, clad in English riding costume, who come plunging along on their beautiful steeds, call the dreamer back to reality: Europe has invaded Asia and it cannot be said any longer that

"The East bowed down before the West  
In silent, deep disdain;  
She heard the legions thunder past  
And plunged in thought again."

Those riders on their fleet horses, strong-minded men with intelligent, determined faces, may have to leave India in time to come, but India will never be the same again.

\* \* \*

It was at Bombay where the pioneer of our mission, the Rev. Oscar Theodor Lohr, with Mrs. Lohr and a family of three children, landed on the first day of May, 1868. He had been sent out by the German Evangelical Missionary Society in the U. S. (an interdenominational body) with no other instructions than to take up work in a section of India where as yet no mission work was being



carried on. At a missionary conference, which happened to convene in Bombay at the time of the Rev. Lohr's arrival, a letter was read with an urgent appeal for mission work among a people called *Satnamis*, living in Chhattisgarh, a division of the far away Central Provinces. Mr. Lohr, who attended this conference, heard this letter read, and came to the conclusion that God was directing his footsteps to Chhattisgarh.

## CHHATTISGARH

Leaving Bombay by railway the Rev. O. Lohr traveled 500 miles eastward until he reached Nagpur, the seat of government for the Central Provinces. From Nagpur he had to proceed by bullock-cart to Raipur, the principal city of Chhattisgarh, 168 miles farther east. Now the railway runs thru from Bombay to Calcutta, and Raipur has been raised to the dignity of a railway station. The journey has been shortened and nobody regrets it. Where formerly it took at least ten days it is now accomplished within thirty hours.

The journey is not uninteresting for the new-comer, but he cannot help being disappointed in the landscape once he has left behind the beauties of Bombay and the grand scenery of the Western Ghats (a mountain range). The rice fields at first are interesting, but grow very monotonous when you see hundreds of miles of them. Where are the "palmy plains" we sing about at home? Where the gleaming castles and glorious temples of our imagination? A palm seems almost as much a curiosity in this part of India as it is at home. The missionary usually arrives in India at the beginning of the cold season (November). The crops have then been harvested the grass is withered, the rivers are running low. Where is the tropical vegetation, luxuriant and redolent, which we expected to find? There is very little of it in this part of the country.

### Historical Notes

The history of Chhattisgarh is but known to a very limited extent. What little information I have on the matter I owe largely to a paper written by the Rev. K. W. Nottrott. In the following we shall confine ourselves to a general review, giving merely a rough sketch.

Up to the 11th or 12th century the land was known as Mahasasola. It was inhabited by aborigines, who according to tradition, were a legendary race of giants whose last ruler, king Mahendra, was conquered by the Hindu (Aryan) king, Samudra Gupta,

in 350 A. D. in the battle of Nawagarh, a village which is now an outpost of our mission station Baitalpur. During the reign of Chandra Gupta Vikramaditya, Samadra Gupta's son, the religion of the inhabitants was changed from Buddhism and Jainism to Brahmanism or Hinduism\*.

Between 470—480 the country was invaded and badly devastated by the Huns who also invaded Europe. History records nothing about Mahakasola until it is mentioned again by the Chinese explorer Hiun Tsang who traveled in India from 629—643. He records that then the rulers of Mahakasola were Buddhists, from which it must be inferred that the population also had been forced to return to the ancient religion.

About the ninth century we find the country to be ruled by Gonds whose capital was Sirpur. These Gonds, the aborigines, had accepted Hinduism in place of their traditional religion. Consequently Buddhism had been replaced by Saivitism,\* the worst form of Hinduism.

Around 900 A. D. there seems to have been another change in dynasty which did not, however, involve a change of religion, for by this time idolatrous Hinduism had firmly entrenched itself with its caste system and had definitely displaced the ethically much superior Buddhism. The latter had lost completely its hold on the native land of its founder (Siddharta, or Sakjamuni, born in 520 B. C.), but it is to this day the principal religion of Ceylon and Burma and has most of its adherents in Japan.

Another change of dynasty occurred in the early part of the 11th century when the house of Haihaivansi ruled in Chhattisgarh. This family belonged to the warrior cast (Raputs, the second of the four great castes\*\* in India). Their residence was in Jabbalpur (the capital of what is now another division of the Central Provinces under the same name), but a side line resided in Chhattisgarh and ruled over the 36 feudatory Gond chiefs. It is here that we must look for the origin of the present name of the country, for Chhattisgarh means thirty-six forts, or castles. This Chhattisgarh line of the Haihaivansi was split into two houses who resided in Rattanpur and Raipur respectively and who ruled their principalities independent of one another. They remained in power until subjected by the Maharatti conqueror Raghuji Bhonsla; the last king of Rattanpur yielded in 1741 and the last ruler of Raipur in 1750. This Maharatti dynasty, whose reign appears to have been benevolent on

\*) The scope of this book will not permit an explanation of some of the terms used here; they may be found in any encyclopedia.

\*\*) Brahmin, Kshatrya, Vaishya and Shudra.



the whole, lasted until 1857, the year of the Sepoy Rebellion in India. The East India Company had made tremendous acquisitions in India; great tracts of land had passed into its ownership and it had monopolized commerce and industry. The rebellion, especially in its incipient stages, was chiefly a mutiny among native soldiers and was of minor political significance. But finally many native rulers got mixed up with the business. Chhattisgarh, however, was scarcely touched by it and did not participate actively in the uprising. When the English government succeeded in settling the matter the entire country was taken over as a British possession, but many native rulers, among them the chiefs of Chhattisgarh, were allowed to retain title and income.

In 1861 a definite British government was established for the Central Provinces with its seat in Nagpur. They comprise the divisions Nagpur, Chhattisgarh, Jabbalpur and Nerbadda, besides



**Idol statuary in front of a Hindu temple**

15 feudatory states. The total area is 86,501 square miles with a population of nearly 12 millions. Chhattisgarh has an area of about 31,000 square miles and a population of 4,000,000 people. It is divided into the three districts of Raipur, Bilaspur and Drug. The

highest government official of the Central Provinces is the chief commissioner; his residence is in Nagpur. Each division has a commissioner and every district a deputy commissioner. The commissioner of Chhattisgarh resides in Raipur.

We have already touched upon the religious changes that took place in Chhattisgarh up to the ninth century when Buddhism had been definitely replaced by Brahmaism. Mohammedanism, notwithstanding its marvelous conquests in India (there are now nearly 70 millions of Mohammedans there), never won many adherents in Chhattisgarh. But in the tenth century set in what is known as the Bhakti movement which continued and gained in force for several centuries, running parallel with the great reformation periods in Europe. This was an attempt to reform degenerate Hinduism and to cleanse it from its coarse, offensive idolatry. We can only mention here the principal representatives of these reform ideas such as Ramanuja, Raidas, Kabir, Ghasidas. In their teaching the influence of Mohammedanism and Christianity can be clearly discerned. It is of particular interest to us, however, that Chhattisgarh was deeply affected by this Bhakti movement and that the chief religious sects that are found here are the Kabiri (followers of Kabir) and Satnami (followers of Ghasidas). The former have retained, especially in comparison with the latter, a much purer form of worship and life; but both have degenerated sadly from the ideals of their founders. The Kabirpanthi form a far more respectable class than the Satnami and it is perhaps for this reason that it is harder to reach them in our missionary work. In this respect they may be compared somewhat with the Hindus and Mohammedans. But the Rev. Nottrott who had better opportunities to get into touch with them assures me that we have gained influence among them thru our schools and that many of the more educated Kabiri are very favorably inclined toward Christianity.

### The Country

Chhattisgarh, as stated before, is one of the four territorial divisions which together with fifteen feudatory states form the Central Provinces. This section of the country was first being opened up when Mr. Lohr arrived there, and Chhattisgarh was considered its most "jungly" (backward) division. To be given a post in Chhattisgarh was then regarded as a punishment by government officials. The country takes its name from the thirty-six forts which are said to have existed in ancient times. A few ruins remain to tell the tale. There are a few old temples, whose age has been set down to at least 1,000 years by those versed in archaeology. They



are mostly deserted and crumbling, but the government is trying to preserve them on account of their antiquity. These old tottering temples have been replaced by an infinite number of new ones by the people, especially in the cities and larger towns. Many villages are without a shrine. Here the village idol or idols remain without a roof over their heads; they either have to be content with the shelter of a tree or stand out in the blazing sun. Very frequently the idol is nothing but a large stone on which some passing sadhu (saint) has dabbed a little red paint. And on the whole very little reverence is shown to these idols by the people and much less by animals who pollute them at will. They often stand in absolute neglect until some distress befalls an individual or the village as a whole. Then it is usual to assume that the idol is taking revenge for his neglect, and measures are taken to appease and satisfy him.

The mountain ridges surrounding Chhattisgarh give it the shape of a horseshoe, the open part being to the east. Inside of this enclosure the surface of the land presents an undulating plateau. The soil is partly very fertile, the main product being rice. Chhattisgarh is considered one of the granaries of India. A little wheat, a few vegetables, some varieties of peas and lentils, flax (raised for the linseed), a few inferior kinds of fruit—these are the products of the higher portions where it is impossible to grow rice which requires low land that can be kept almost constantly under water as long as the rice is in the growing and ripening. Insufficient rain is the sole cause for India's terrible famines. Large droves of cattle can be seen near every village, but on account of a chronic state of scarcity of fodder and no care being taken in regard to breeding, the cattle are of diminutive size and of a very inferior kind. As the cow is sacred a conscientious Hindu cannot sell any cattle to the butcher and the revenue from milk and cream is so small that cattle, instead of being an asset to the farmer, rather form a debit.

Agriculture is an occupation almost any Hindu may engage in without breaking caste. About 90% of India's total population live in villages and hamlets, and fully two thirds of the people are engaged in agricultural pursuits. But as to the methods in vogue of tilling the soil, it would seem that no progress has been made for many centuries. Such farm implements as are in use might have been invented in Noah's time, so simple and crude are they. It is almost unbelievable that under such niggardly treatment the soil should yield such abundant crops whenever weather conditions are favorable. There is no attempt to fertilize the soil; as a matter of fact, on account of the scarcity of fuel dried cow-dung is largely used for fuel purposes.

The British government has established model farms in various sections of India with modern methods and equipment in farming and dairying, but the people are strongly averse to any change in their customs which have become sacred to them thru constant usage from time immemorial. The government has outlined big plans to provide irrigation for unfavorable rainy seasons; the work has been started but is very slow in progress and so far absolutely inadequate, as is shown by the great scarcity resulting in actual famine conditions as late as 1918—1919.

The more mountainous parts of Chhattisgarh are jungly (wooded), and form the abode of the tiger, panther, wild elephant, buffalo, bison, bear, deer, antelope, etc. Chhattisgarh is still one of the best hunting grounds in India. Two great rivers, the Mahanadi and the Shionath, take their courses thru Chhattisgarh. They carry a splendid volume of water during the rainy season, but rapidly begin to fall as soon as the rains cease, and during the hot weather they run practically dry; merely a small rivulet winds its way thru the hot sand of the river bed.

The main roads have been built and are kept in good condition by the British government; they enable government officials and missionaries to reach all sections of Chhattisgarh. Of course, the by-roads to the villages far removed from the main road are very poor, and to traverse them on a bullock-cart is very trying, especially on account of the time it takes to cover even small distances. How much time and energy could be saved and used to better advantage if all our missionaries were supplied with automobiles or motor-cycles!

### Climate, Seasons and Customs

The climate of Chhattisgarh is tropical. It is fairly dry (Raipur is about 900 feet above the sea level) and perhaps not quite as trying as eastern Bengal or the plains of the Punjab; but it is far from being what is called a "white man's country." Acclimatization may take place in a certain sense, but hardly ever without injury to the health of the European or American. The physiological change that takes place—diminishing of the red corpuscles of the blood—impairs vitality and reduces energy. And this accounts, in part at least, for the long furloughs that are not only expedient but absolutely necessary. Tho they entail a considerable expense, yet they are economically justified. It is true that the longer some people remain in India the less susceptible they are to the heat, but the reason for this is far from being a salutary one, because it indicates



low vitality.\* On the other hand, there are people to whom every additional hot season proves more trying. The effects on the system are probably the same in all cases and the difference in the symptoms can be explained by the difference in temperament.

There are three seasons of the year in Chhattisgarh as in all India:

1. *The cold season*, beginning in November and ending with February, is truly a delightful season. The thermometer hardly ever falls below 60 degrees F. and seldom rises above 95 in the shade. Under normal conditions the sky is almost constantly clear. Beginning with October garden flowers and vegetables are at their best; they have to be watered, however, from December on. The season is "cold" only for the native, who is scantily clad during the day and insufficiently covered at night; he is therefore reluctant in the morning to leave his hut or the little fire he has built. The "cold" season reminds the foreigner in Chhattisgarh of a delightful summer at home. Camping is a real pleasure, notwithstanding all the petty trouble it entails, provided the tents are substantial and roomy. Even during the "cold" season light clothing and the "topee" cannot be dispensed with by the foreigner. There is never any need of an overcoat in day time all the year around.

2. *The hot season* begins with March and lasts until the first rains in June. It being spring time most trees get new leaves before they ever shed the old ones completely; and there are just a few trees that are bare for a few weeks. Flowers and shrubs in gardens can be kept alive only by watering them copiously and constantly. The grass is dried up entirely and the leaves are covered with a thick layer of dust and sand which are being carried thru the land by the hot winds. These arise suddenly, usually at noon, and send their parching breath over the land for several hours at a furious rate, making it a torture to eyes, lungs and skin to be out at that time of day. The temperature easily reaches 120 degrees and in the writer's study it usually varied between 104°—106° F. The streets and roads are deserted at the noon hour. Even natives venture out only when it is absolutely necessary and then they protect their heads with all their available clothing. Traffic is almost entirely abandoned during the day time but is continued at night. The nights are slightly cooler and the danger of heat stroke is eliminated. During the day caravans stop near village ponds surrounded by large shady trees. There the men, after washing off the thick layer of dust

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\*) Or what other explanation could there be for old Mr. Lohr's condition who often told the writer that he never felt so well and never was so comfortable as when he had fever?

which accumulated during the night's travel on their faces and limbs, spend the day, cooking and eating their frugal meals and resting under their carts, while their buffaloes wallow in the water and mire of the pond. Under favorable circumstances, i. e., when water is plentiful, nothing is visible of the big animals except their bulky heads and terrible horns. But such favorable circumstances do not exist everywhere at this time of year. Many ponds are quite dry and others have only a splash of water left that is badly discolored; it emits a most repulsive stench and is, of course, the home



**Reception by a Rajah to a missionary**

of innumerable mosquitoes and microbes. Many villages have no other water than this for drinking, cooking and washing. The first visitors to the village pond at dawn in the morning, as a rule, are the buffaloes that come for their morning drink and bath. Soon after, just about at sunrise, the people also arrive. The women, who come carrying large earthen or brass water jars on their heads and an extra garment on their arm, use one side of the pond and the men the other. They wade in to their hips, brush their teeth with a stick of wood, take their bath and wash the garment they happen to wear. Then they go back to the shore and wash the extra garment they brought along by beating it on a large stone (no soap is used); and



finally they pick up their jars, wade in a certain distance and fill them for drinking and cooking purposes at home.

Along the main road the government has made wells about ten miles apart, but even these often run dry, and others cannot be used, because of the water being as stagnant as that of the ponds, or perhaps even more so for the simple reason that most people abhor well-water as defiled and therefore will not use it. The wild beasts of the jungle under cover of the night travel miles and miles for their



**Women carrying water**

drink; and domestic animals, such as cattle, sheep and goats, are being reduced to mere skeletons from the want of feed and water. The missionary travelling in outlying districts often has to content himself with the water as he finds it.

At the station it has become impossible for man to work, eat, or sleep in the house except under the *pankah* (fan); but to sleep out in the open with no other roof than the sky is ever so much better than the fan, and this is what most people resort to at this time of the year. Tho the hot season is the most trying one of the year, yet it is not as unhealthy as the following season.

3. *The rainy season* begins with terrific dry thunder storms

towards the end of May. Seeing the clouds pass by for days and weeks without giving off any of their coveted moisture is indeed a severe test of patience. But when finally, early in June, the rains break, a great sigh of relief seems to go forth not only from the breast of man, but from the whole creation. The first shower with its strong wind cools down the atmosphere from ten to fifteen degrees. The doors and windows, which were kept tightly shut during the day since March, are being thrown open to give free entrance to the fresh air. The soil seems to respond almost instantaneously to the magic touch of the wizard rain, and in a few days the surface everywhere is decked with a luxuriant growth of grass. Everything revives and nature seems to vie with man in its diverse activities. As soon as the ground is cultivated rice is sown and soon sprouts lustily—a sight that brings pleasure to the eye and joy to the heart. The average rainfall is forty-eight inches in Chattisgarh, and as this amount of water has to come down during June, July, August and September it is self-evident that there can not be many bright days during that period.

But the new-comer to India realizes after a comparatively short time that the rainy season is not an unmixed blessing after all. Snakes, scorpions and all their creepy, slimy relatives take shelter with him under the same roof and cause much annoyance. All kinds of insects seem to have made their home with him for the purpose of making life miserable; and lizards and spiders are looked upon as friends and allies in the fight to exterminate the little tormentors. Things in the house, especially metal ware, but also wood, that in May felt hot to the touch are now damp and sticky. The bed sheets are clammy. Leather loses its polish and, unless carefully looked after, shoes and clothing will get musty and mouldy. Severe colds and fever, diarrhea and dysentery are the natural results of draught and dampness, and at the end of the rainy season, until well into the cold season, there is more illness in India than during any other part of the year. All of this is gladly borne, however; for woe unto India, should the rains fail! A failure in crops is sure to follow, and the resulting famine is a calamity so appalling that the trials of the rainy season seem very insignificant in comparison. Rice can not be raised without copious and continuous rains..

Rice is the main food of the people; by those who can afford it, it is eaten with a gravy called curry, heavily seasoned with a powder which is made up of many spices. The poor people eat rice twice a day and the wealthy people three times. There is a difference in the quality and quantity of rice, but rice it is all the time for the rich and the poor. Spoons and forks are disdained, the fingers of the right hand only being used instead.



Vegetables are rare in kind and scant in quantity. To some castes all things that grow under ground are prohibited. But *dal*, a sort of a lentil that is often grown as a second crop after rice in favorable seasons, forms an addition to a meal of rice that is very acceptable to most people. No Hindu eats beef and very few people eat meat of any kind. Their religion puts a ban on killing and eating anything from the animal kingdom.

Water is the common beverage; coffee is not used by the natives,



**A Group of Village Children**

but they are fond of tea. The people as a whole are total abstainers from intoxicating drinks, there being but a few low caste people who indulge in a very vile intoxicant that is made from the berries of a native tree. It is a disgrace to be under the influence of liquor and a drunkard is a very rare exception. It is a pity, however, that so many people are addicted to the use of drugs. Opium is commonly used as a stimulant, it being taken either in the form of pills or smoked in pipes. The respective common expressions for these acts: "bal khana" (to eat strength) or "bal pina" (to drink strength) are very suggestive as to their purpose. Tobacco is used by many and abhorred by comparatively few.

On the whole, the people of Chhattisgarh do not make great de-

mands on life. As in food so in regard to shelter their needs are easily satisfied. By far the greatest part of the people live in mud houses with thatched roofs of leaves, hay or straw. The better houses are built of stone and have tile roofs. As a rule the huts have but one room which is sometimes divided into sleeping and living rooms by a thin, low partition of lattice work formed by dry sticks. There is no furniture to speak of except, perhaps, a low stool or a very primitive bedstead of meshed ropes. The floor takes the place of chairs, tables and beds. Floor and walls are kept clean and smooth, and, in a measure, sanitary by an occasional application of diluted cow-dung or white wash. There are one or two small window openings, but no glass panes; some have wooden shutters, some are protected by lattice work. These primitive houses are rarely built well enough to serve adequately the purpose for which they are intended. They keep off neither heat, nor cold, nor rain.

But the people are very fond of clothes, also of brass, silver and gold ornaments. In these things they are all inclined to be extravagant and vain and will eagerly seize every opportunity to "show off." But peasants or laborers who earn but from 4—8 cents a day are naturally very much limited in all expenses. They can not spend more than from one to two dollars a year per person on clothes. Styles never change in India among the poorer class of people who adhere to their native religion. The manner of dress is slightly influenced by caste, perhaps; but on the whole there is little diversity, the principle distinction being between Hindus and Mohammedans. The latter cover scrupulously every part of their body whereas the former frequently wear but a loin cloth that leaves the upper part of the body as well as the legs from the knee down bare. This cotton garment is a piece of white cloth with a red border, usually about a yard wide and several yards long so that it can be draped, if so desired, over shoulders and chest after one part has been fastened over the hips by a cord worn around the body for this purpose. But most men like to wear a cotton jacket (smock) that reaches down over the hips. The same kind of cloth is worn by the women, only that it is wider and much longer, because they always cover the upper part of their body (they wear a tight fitting cotton bodice under the outer garment) and below it reaches to the ankles; the border also is more ornamental. For special occasions the women like red garments of silk, if possible, with patterns woven in. Of course, the wealthy are very lavish in dress and ornaments. As all Orientals, they have a strong preference for bright colors.



## Population and Religion

The population of Chhattisgarh is about four millions. Raipur with 35,000 inhabitants, is the largest of the few cities Chhattisgarh can boast. Many of the thousands of Hindu castes and subcastes are represented in Chhattisgarh, but the large majority of the people are agriculturists. The Hindus form the majority of the population. The term Hindu must be understood in a religious and not in a nationalistic sense. National consciousness has only been awakened in comparatively recent times among the educated part of the population. The mass of the people have scarcely been touched by it as yet. But the National Congress, a political body of Hindus and Mohammedans who are laboring for the national self-determination of India, is making its influence felt more and more.

The aborigines of Chhattisgarh are the *Gonds*, a jungle tribe, probably of Dravidian origin; they are darker and sturdier in appearance, more uncouth in manners, less intelligent than the Hindus, but generally speaking they are more trustworthy and reliable in their dealings than their Aryan brethren.

Many of the different religions of India are represented in Chhattisgarh: *Hinduism*, *Jainism*, *Mohammedanism*, and, mostly among the lower classes, the religion of *Kabir* (Kabirpanth) and the *Satnami* religion. Buddhism is practically extinct. A few very old, tottering temples, where worship was abandoned ages ago, are the only remnants of this comparatively superior system. The Gonds adhere to their own ancient religion, but have been largely influenced by the Hindu religion and customs.

But no matter what religion the people may nominally adhere to, they are all under the sway of superstition. Evil spirits, ghosts, hob-goblins, witches, haunted houses and trees, etc., take up much more space in the thought-life of the average man and woman in Chhattisgarh than the thirty-three millions of different incarnations of the deity put together. This abject fear of what they consider supernatural powers makes the country a veritable Eldorado for the conjurer and exorcist. These "arts" are generously practiced by all kinds of "saints" who always make the poor people pay for their "services" to the limit of their ability. Many are the devices for the protection against and the propitiation of the spirits, witches, etc. Amulets of all sorts are in great favor and worn by everybody. The writer saw many a tree gaudily decorated with hundreds of small rags hung up in its branches by people desiring to gain favor with the "demon" who was supposed to have taken up his abode in that tree.

*The Satnamis*, on whose behalf an appeal was made at the Bombay missionary conference in 1868, are not a tribe or a caste, but a religious sect. Their teaching has much in common with that of the Kabirpanth,\* but the sect is of much more recent origin. It is, however, not at all unlikely that *Ghasidas* (about 1800 A. D.), the founder and promoter of the Satnami religion, got his ideas from the Kabirpanth. It is also possible that on his pilgrimages he had somehow or other come in contact with the Christian religion.

Ghasidas' teaching can be summed up as follows: There is but



A Rajah returns the visit of the missionary

one, invisible God, creator of the universe. Idolatry is sinful. All men are brethren. The distinctions made on account of race, color, and caste are all wrong. God's name has not been revealed. Men

\*) Kabirpanth—the way of Kabir, the saint and reformer, who lived about 1440-1518. "The Indian Luther of the fifteenth century." His religion may be described as a mixture of Hinduism, Mohammedanism and Christianity. It was a sincere attempt to reform Hinduism by cleansing it from idolatry and caste. The sect has perhaps up to a million adherents. Their headquarters are at Dharmakhera, a village within three miles of Birsampur. Whereas very few Hindus from the higher castes have embraced the Satnami religion, the Kabirpanth claims a goodly number of converts from the upper classes.



should therefore not apply any name to Him, but worship Him as *Satya Nam*—the True Name. Ghasidas preached this religion in Chhattisgarh, proclaiming himself the forerunner of a white man, a great teacher (*guru*), who would come in his own time and reveal to them the true name of God.

It is astonishing that upon such a splendid religious foundation an ethical structure should have been reared that is fairly reeking with iniquity and vileness. Some of their practices and habits are so vicious and filthy that they are simply beyond description. They are certainly "corrupt according to the deceitful lusts of the flesh."

The writer has not been able to discover whether these practices, in many cases involving atrocities, were instituted by the founder, or whether they were introduced by their successors; there is no literature on the subject and the people are either reticent or ignorant about it. It is more than likely, however, that they were introduced and developed by such *gurus*\* as Amardas and Sahibdas, who did so much to promote and fortify the Satnami sect; all of which was done with the selfish end in view of increasing the revenue of the guru, whose principal occupation is to collect the tribute his adherents pay him, and to spend it in his lewd pleasures. Amardas built a great store house (*Bhandar*), in order to secure his riches against thievery on the part of his followers. He had two successors: Agardas, who took up his residence in *Bhandar*, and Sahibdas, who attempted not only to imitate but supersede the great building at *Bhandar* by an even greater structure at the neighboring village *Tellashi*. But Sahibdas was murdered in a wheat field before he could complete his plans, by a band of Rajputs who could no longer endure his arrogance. They had stood much of it, but he overstepped the limit when he directed his followers to wear the *janeo* (the sacred cord) which only Brahmans (priests) and Rajputs (warriors) are permitted to wear. The two sons of Agardas are at present the recognized gurus of the Satnamis. They can neither read nor write and live notoriously bad lives, not even observing the tenets of their own religion.

The Satnami gurus, Ghasidas excepted, have never attempted to elevate their followers morally or intellectually. Not a single school was ever built or conducted by them. They claim to be able to do what other gurus in India are said to do, that is, to mediate between God and man. The Satnami guru visits every village, where his disciples live, once a year, but enters the place only upon the payment (usually in advance) of a proportionate sum of money. The partly childish, partly revolting ceremonies, that are then per-

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\*) Guru: teacher, priest, mediator.

formed, are capped by the washing of the guru's feet. Thereby the water is transformed into *amrit* (immortality, or water of life) which his followers drink!

The founder of the sect had prohibited idolatry, but now the living guru and the graves of the departed gurus form objects of worship. And at the great Hindu fairs (festivals for idol worship) the Satnamis participate in large numbers. They are not admitted to the temples, however, but will crowd around and break their coconuts for sacrifice and offering at the base of the temples. At a fair, where the writer went to preach, a Satnami was unmercifully beaten by the Hindus, because he had been discovered among the worshippers within the sacred enclosure; his presence there had defiled the sanctuary.

The adherents of the Satnami sect are mostly *chamars* (tanners and shoemakers\*), who belong to the *shudras* (low caste people). By becoming Satnamis they sank to the still lower plane of *pariahs* (outcasts). They were formerly despised and shunned on account of their occupation (handling of carcasses and hides); but by joining the Satnami sect they became simply execrable. The number of Hindus who joined the sect must have been very limited, but there were some, to be sure. The result of this mixture is that all Satnamis are considered outcasts, since they have broken the rule of caste by eating, inter-marrying and otherwise associating with people of castes other than their own.

Like other outcasts, the Satnamis occupy a separate part of a Hindu village, if they are allowed to settle there at all. A high caste man hesitates to enter that part of the village and in many places the Satnami (or *chamra* as he is called in contempt) is not permitted to enter the Hindu section. To touch a Satnami would contaminate the Hindu of high caste, and the latter cannot receive anything directly from the Satnami's hand. A coin, or a letter, or whatever happens to be the object of transfer in the hands of the Satnami, must have come in contact with the earth before a Hindu can handle it.

By the government officials the Chamars were always regarded as a criminal class, and if the perpetrator of a given crime cannot be detected, the wily Hindu or Mohammedan police will be sure to find some poor "chamra," who has to expiate the crime.

The village headmen and government officials are entitled to a certain amount of tributary service from the village tennants;

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\*) But many *chamars* (accent on last syllable), almost all those in Chhattisgarh, have abandoned their trades and taken up agriculture or day labor of some kind.



but the "chamra" is always discriminated against in this respect and is always compelled to do more than his share.

When Mr. Lohr first came to Chhattisgarh he found some villages where the Satnami had to wear a prescribed dress that distinguished him in a contemptuous sense from the Hindus. The Satnami women were not permitted to cover the upper part of their body.

Oppressed and abhorred by everybody, it is but small wonder that such inherent traits of Hindu character as deceitfulness, untruthfulness and sexual vice should be especially developed among the Satnamis. Making generous allowance for all the good exceptions on the side of the Satnamis, it must still be admitted that the Satnamis as a class rank lower in morals than any other section of the Hindu community.

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It was to these people that the Rev. O. Lohr was called to preach the gospel of salvation. What people were more in need of it than they? Mr. Lohr arrived at Raipur on May 31, 1868, after a long, tedious journey and was made welcome by the government officials as the pioneer missionary to Chhattisgarh. They recognized in the missionary the vanguard of civilization. A large tract of jungle land (1600 acres) was purchased by aid of the officials at a nominal price as a freehold (exempt from taxation) from the government.\* This property is situated on the main road connecting Raipur with Bilaspur, the second largest city in Chhattisgarh. The mission station was therefore located about thirty-eight miles north of Raipur in a section thickly settled by Satnamis. This distance had to be covered frequently, either on horseback or per bullock-cart, by the missionary and his two sons, since much of the building material and the mechanics as well as all provisions had to be brought in from Raipur.

The work of building a mission station was immediately begun by the erection of a temporary mission house in native style. The station was named *Bisrampur*, which means City of Rest. The digging of a well was one of the first things to be undertaken, and then followed, in the course of time, the building of the different accessory houses, such as kitchen, stable, servants' quarters, etc. The temporary mission house had to be replaced by a permanent structure, and the need of a house of worship also made itself felt before very long.

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\*) Two years later he was also able to purchase the village of Ganeshpur containing 300 acres.

About two acres were set apart and cultivated for a vegetable garden. A flower garden was laid out in front of the mission house, roads had to be built, for the land was low and liable to be turned into a swamp during the rains. Much was done from the very beginning to beautify the place and in this respect the example of Bistrampur has been imitated at all our other stations. In the course of time there arose from out of the wilderness a habitation that was the wonder of Chhattisgarh.

Altho the missionary had to make his own plans and superintend all the work and do part of it himself, he nevertheless found time to establish schools and preach the gospel to the thousands of Satnamis who flocked to Bistrampur to see and hear the white guru foretold by their guru Ghasidas. He revealed unto them the *One True Name*, that name of which it is said that "in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." But they were not ready to receive it, for in that Name all the vile and superstitious practices so dear to them stood condemned. At the end of the first year's work, three Satnamis were baptized into the Christian faith. Mr. Lohr's nine years of experience in the Gossner mission, where he had also acquired the language of the country (Hindi), stood him in good stead and made him an ideal pioneer missionary for Chhattisgarh.

Since Mr. Lohr's arrival in Chhattisgarh great changes have taken place there. Instead of one mission station we now count six. If the readers of this booklet were to take a trip to our mission field their first stop would be at Raipur. In the following pages our readers will visit all our mission stations and become acquainted with the work and the workers.

## OUR MISSION STATIONS

### Raipur

The mail train from Bombay arrives there at two o'clock in the afternoon. The journey takes about twenty-two hours. If the train is not crowded, and you have your own bedding, you travel with a fair degree of comfort. At the Raipur station an expected



**Old Mission House, Raipur (native mortar mixer in foreground)**

visitor is sure to receive a hearty welcome. At least one of the missionaries will be on hand to take care of you. The mission compounds are less than two miles from the railway station and on the way to them you will pass several residences of government officials, the district jail, the town hall, the museum and the two court houses. These are good looking, substantial buildings and help you realize that the arm of civilization has reached out to Chhattisgarh. Arriving at the "new mission house", which fronts north on a side street, you will be received so cordially that you will



feel at home immediately. This beautiful bungalow was built by the Rev. J. Gass in 1897—1898 and has been occupied by him and his family ever since. The house has a tasteful exterior and is comfortable and roomy inside. The pleasant guest chamber is all ready for you and a big bunch of roses breathes a fragrant welcome to the guest. After a short rest and a delicious cup of tea you will be ready to “make the round.” The late afternoon or the early morning hours will be found the most agreeable time for this. But before we start out let us recall briefly the history of Raipur station.

Raipur has been a mission station since 1870, when the Rev. John Frank began the work there. He built the old mission house with his personal means, and when he had to leave India in 1875 on account of Mrs. Frank’s illness, he made the property over to the mission. The work at Raipur had to be abandoned then until the Rev. A. Stoll was located there in 1879. A school house and a church were then erected, and the mission house was considerably enlarged. In 1886 the Rev. Th. Tanner who, together with the Rev. J. Jost, had come to India in 1885, took charge of the station, while Mr. Stoll was appointed to begin a new station at Chandkuri, a village situated 12 miles north of Bistrampur. Messrs. Tanner and Jost were the first missionaries sent out by our Church, which had taken over the mission from the “German Evangelical Mission Society in the United States” in 1884. Mr. Tanner who had proved a valuable addition to the missionary force had to leave India after three and one half years on account of illness. Mr. Stoll then returned to Raipur and carried on the work alone until in 1894 Mr. Gass was transferred from Bistrampur, where he had spent a few months in language study, to Raipur. From 1905 till 1909 the writer assisted in the work at Raipur. In October 1913 the Rev. Theodore Seybold arrived in Raipur and has been stationed there since.

The Rev. A. Stoll remained at his post in Raipur until his death in 1919, at the age of 76 years, after having given almost 40 years of his life to our work and about 5 years to the Basel mission in India before he entered our field. Since he entered our work, almost 40 years ago, he was never home on furlough, but was content with an annual vacation at one of the recreation stations in the hills. Mrs. Stoll, who survives him, was his faithful co-worker during all those years of toil and hardship and self-renunciation. Mr. Stoll’s literary activity in the vernacular (Hindi) deserves, and has received, special recognition.

And now we are ready to go on our sight-seeing trip thru the various compounds. Since we are making our home with the Rev. and Mrs. Gass in the “new mission house” we shall begin our inspec-



**Church at Raipur (gift of the Young People's League)**

tion right there. This compound consists of about five acres of land. It is very poor soil, but Mr. Gass has contrived to convert about an acre of it into a beautiful garden. There are roses, lilies and chrysanthemums in abundance, considerable shrubbery, also some vegetables and a few fruit trees, while a small greenhouse contains a goodly number of rare and beautiful plants. The garden is watered

from the well, but the city supplies the water for the house from the main pipe of the water works, situated four miles south of Raipur on the banks of a small river. You walk thru the garden in order to get to the Boys' Boarding House on the southeast corner of the compound. Mrs. Gass, who assists her husband with so much ability and sympathy, has charge of it and she will take you there. It is a plain-looking structure with no other furniture than the small pine wood boxes in which each boy keeps his few belongings. The food consists of rice and curry and the boys sleep on the floor, wrapped up in a blanket. The white washed walls are adorned with Sunday school lesson pictures and Bible verses in large letters, made by the boys themselves.

The orphanages at the other stations are similarly equipped and managed. But the Raipur boarding house for boys is primarily maintained here so that parents of Christian boys can send their children for a better education to Raipur, where the mission conducts an English Middle School and a High School. The government also maintains a High School and a Normal School here. The mission bears the larger share of the expenses of the boarding house, but the parents are expected to contribute a certain amount each month.

From the orphanage we will go back the way we came and stroll over to the old mission-house, the former home of Rev. and Mrs. A. Stoll. The old mission compound comprises about six acres of land and is beautified by a large number of splendid old trees and a fine garden. Besides the old mission house, which is so arranged that two small families can live in it, this compound contains: 1.) the church, a large, substantial edifice erected by the aid of the Federation of Young People's Societies of our Church, 2.) the old church, small and somewhat dilapidated, now used as a training school for native preachers or catechists; 3.) the boys' school with an attendance of 650 boys, mostly Hindus and Mohammedans (the school has two departments—Hindi and English, the latter constituting the Middle School); 4.) the humble dwellings of four native preachers; 5.) a number of small houses to accommodate about twenty students of the training school for native workers.

A short walk will then take you to the Zenana compound. This is situated to the south of the old mission compound and comprises about five and one half acres of fairly good soil. The Zenana home is the most substantial of all our mission houses; it was acquired by purchase at a bargain price, but required considerable alterations, since it had been built by a native lawyer with Indian notions of comfort, light and ventilation. Having arrived at the



Zenana Home we will take Miss Kettler who is in charge of the training school for Bible women (4 years course) for our guide.

### Women's Work in Raipur

ELISE KETTLER

"A visit to the compound where the single lady missionaries live will acquaint you with the nature of the work in which they are engaged.

No mission work is complete unless attention is given to work



At Dinner in the Boarding House at Raipur (Mrs. Gass in the center of the group)

among women and especially is this true in India, where women are subjected to child marriage, enforced widowhood and absolute seclusion, three of the worst evils existing in the world.

As you come thru the compound gate you may see a group of children marching from the Girls' Home to the Salem School, erected by Salem church of Rochester, N. Y. The school and home are on the same side of the compound and between them are several small houses where the school teachers live.



**Mission High School, Raipur**

Miss Wobus has charge of the Girls' Home, the Salem School, embracing a middle school for girls, and also a school in the heart of the city, which is attended principally by non-Christian girls.

The majority of the Salem School pupils are Christians, many of them being daughters of our catechists who are laboring in out-stations where the educational advantages are not so good as in Raipur. Each of these schools is attended by almost a hundred girls.

The sad feature connected with the education of non-Christian girls in India is, that at about the age of ten, just when they are the most impressionable, they are taken out of school to be married. Child marriage is one of the awful customs decreed by the Hindu religion. It has stood at the very springs of the life of the nation and prevented the normal expansion of which it is capable. We can well imagine to what depths a nation must fall that has girls of twelve as mothers.

Some of these unfortunate mothers after becoming widows or suffering desertion have found refuge with their children in our Kochring Home, which is located on the other side of the compound. This worthy home for destitute women was erected in 1915 by Mrs.

Frigge, in memory of her father, Mr. Koehring. This institution is now in charge of Miss Diefenthaler, who teaches the women how to read and write and trains them in the art of needle work or other employment by which they can earn a little money. Our endeavor is to build them up spiritually, mentally and physically, and to exercise an influence over them that will enable them to live better, purer, nobler lives.

Before you leave the headquarters for women's work you will want to call on the ladies who have the work in charge. Their bungalow is located in the center of the compound and is the home which



**Rev. Seybold and Teachers of the High School, Raipur**

was purchased with the money bequeathed by Mr. Miller of New York. As you approach the bungalow, if it is in the afternoon, you will find the Bible women, (native helpers) gathered in class on the veranda with their missionary, likely they are preparing for an examination.

We have a prescribed course of study for our Bible women covering a period of four years and each year they are examined before a committee of missionaries appointed by our mission conference.

Should the time of your visit be the early morning you would find these same Biblewomen gathered on the verandah with their



missionary, praying for guidance and help, before starting on their daily round of zenana visitation.

The apartment where the Indian women are kept in seclusion is called 'Zenana'. These zenana women can be reached only by women and the only way to reach them is to visit them in their homes. Some of the women whom we visit are mothers of our mission school pupils and some are former pupils.

In about a hundred homes in Raipur the gospel message is carried regularly in word and song; comfort, cheer and medical aid are given when needed and if time permits, instruction is given in reading, writing and sewing.

The zenana work was started by Mrs. Gass; she handed it over to Mrs. Nussmann (then Miss Uffmann) in 1902, who continued until her marriage, then Miss Graebe superintended it until her furlough was due. When Miss Graebe returned to America, Miss Kettler had charge of the zenana work and now it is in the hands of Miss Diefenthaler who is also superintendent of the Koehring Home for destitute women.

This work has grown to such large proportions that it affords ample work for a number of missionaries. There are more homes open to us than we are able to enter, and the pity is that we cannot take advantage of these splendid opportunities. The harvest indeed is great but the laborers are few."

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The lady missionary is a most welcome visitor to those poor secluded girls and women who are intentionally kept in the darkness of ignorance. According to Hindu teaching woman is so inferior to man that she is but little above the animal. She is the slave of her husband and the servant of his mother. "A woman's god is her husband" is the sum and substance of Hindu teaching on this subject. The unspeakable misery resulting from this view and the pernicious custom of child marriage combine to make the condition of Indian womanhood one of utter degradation and helpless captivity. Think of the two million child-wives under eight years of age! Think of the twenty-one million widows, about eight millions of whom are children, who never even knew their husbands to whom they were married at the tender age of two to four years! Now they are held responsible for the death of their husbands and are made to expiate an imaginary crime of a former incarnation by a life of slavery and hopeless despondency. Being under a curse they will never marry again. Think of the 20,000 girls dedicated annually to temple service, innocent children given up by their parents to a life of sin and shame. The suffering, degradation and sin a woman missionary is often called upon to witness in the zenanas is heart-rending and baf-

fles description. But she brings to them "the balm of Gilead" and can point them to the Man of Nazareth, the true champion of oppressed womanhood.



**A Hindu Christian Lawyer (one of our boys)**

The latest addition to our work is the high school for boys in charge of the Rev. Theodore C. Seybold, who came to India in 1913. The need of this work was felt many years ago, for as far back as in 1907 Mr. Gass and the writer made plans for this work, and in 1909 at the convention at Buffalo, N. Y., the writer secured a pledge from the New York Young People's League to raise \$2000.00 for

this purpose. A very handsome school building and hostel were erected on the old cantonment grounds (for Raipur was a garrison some 30 years ago) which is situated southeast from the other mission compounds at a distance of about one mile. The school was opened by the Rev. J. Gass in 1911 with 9 pupils, and is attended by 135 pupils at this time, many of whom are non-Christians. 28 boys are now living at the hostel (students' home), that means that they are constantly under Christian influence. The work on this high school compound is of tremendous importance; Mr. Seybold correctly speaks of it as a work full of encouragement and joys for the present and full of possibilities and far-reaching opportunities for the future. It is surprising how many native government officials are graduates from mission schools. In dealing with them one will usually find that they retain much respect for missionaries and for the Christian religion; and as a rule they are kindly inclined toward missionary enterprises, especially along educational lines. They have it in their power to befriend or harm our work and the success of new ventures often depends on their good will. Many of them are not far from the kingdom of God even tho they did not embrace Christianity publicly. It has been truly said that a boy who receives his education in a mission school can never be a "good Hindu" in a religious sense. They may not have enough courage to become Christians, but they are ashamed of Hinduism and frequently openly denounce idolatry and the caste system. The writer knew a prominent lawyer, holding an important place in the municipal government of Raipur, who sent two boys to the mission school. One day he mentioned with evident delight that his boys always said for their evening prayer the Lord's prayer.

Besides the zenana work and the girls' school in the city proper we maintain a reading room and lecture hall for the better educated men in Raipur. The masses are more easily reached by the evangelistic meetings at the principal bazar where we have a preaching stand. For years and years, every afternoon except Sundays, Mr. Stoll went faithfully with some catechists and students to the bazar to proclaim to all who would listen the glad tidings of salvation. In connection with these meetings, which consist of singing, preaching and testimonies, Bibles, separate books of the scriptures, hymn books and tracts are sold, or given away to those who can not pay for them.

At the end of 1918 the congregation at Raipur had 782 members; 17 catechists and 58 teachers are employed; there are 15 outstations; the schools number 13 (including village schools) and the number of pupils instructed is 1197.

The Rev. J. Gass is at the head of this great work at Raipur.



A great deal of the development of our mission is due to his foresight and inspiration and to his unceasing, devoted labor.

Mr. Gass is director of the Catechist Seminary, founded by him in 1898, for the training of native preachers and teachers, and has charge of the boys' school, Sunday school, the C. E. Society, out-stations and village schools. His medical practice, for which he had special training, is also quite extended. He is president of the field conference and secretary (manager) of the Raipur (municipal) leper asylum which has about seventy inmates. Mr. Gass came to India in 1893 and has been home on furlough once. He has now seen about 26 years of service.



Some Junior Christian Endeavorers

The mission station is just within the confines of the *civil station*, (situated to the east of the city proper) which was reserved for government purposes. The first native houses are one block west of the church. The city of Raipur has about 35,000 inhabitants: Hindus and Mohammedans. The Hindus are in the majority by far, and almost every one of the religious sects of Hinduism is represented in Raipur. Temples large and small are there in great number; also several mosques. The place is intensely religious.

The devotees of Ram (an incarnation of Vishnu) and of Mahadeo (an incarnation of Shiva) are perhaps equal in number. The largest temple in Raipur is devoted to the service of Ram Chandra; great tracts of land in its vicinity are temple property. The temple itself is a conglomeration of a number of buildings that were erected without any attempt at harmony or symmetry. A few of the details appeal to the eye, but the ornamental carving on the exterior of the main edifice, within the enclosure, are disgustingly vulgar and obscene. The *mahant* (high priest), has always a set of twenty to thirty *bairagies* (saints), on hand, who feast off the offerings made



Chapel at Jora, Raipur Station

at the temple; idiots and knaves number about even among them. They are either almost naked or else arrayed in gorgeous robes, their faces aflame with the sacred colors. Their demeanor is usually haughty and distant when approached by a foreigner. Some will not answer when spoken to, and as a rule it is difficult to get an intelligent answer from any of them. In an argument it often develops that the missionary knows more about the Hindu religion than they themselves do, and on other subjects of conversation these saints are even more ignorant. Opium and licentious living have in many cases seriously impaired their intellectual faculties.

Raipur is the capital city of Chhattisgarh. Here resides the uncrowned king of the district; the commissioner. A rather large number of European officials also have their headquarters at Raipur. The commissioner, the political agent, the deputy commissioner, the sessions judge, the civil surgeon, the inspector of schools, the principal of the school for native princes, the superintendent of police, two engineers and their assistants, the forest officer, the superintendent of the jail, the assistant commissioner—all of these are usually Europeans (Britons). The missionaries participate in the social life of the station to a certain extent. Their relations with the officials are for the most part of a very agreeable nature. It is not easy to find a finer body of men anywhere than the civil servants of the British crown in India as the writer has met them.



Conference of Missionaries, 1909



### Bisrampur

To visit Bisrampur, Chandkuri and Parsabhader it is necessary to go by train from Raipur to Bhatapara, a small railway station, about forty miles northeast of Raipur. Even for an Indian village Bhatapara was a filthy and unsanitary place, but it has been greatly improved in recent years. Going to Bisrampur, we leave the village to our right as we go on per bullock-cart, or on horseback. The distance to be covered is about twelve miles and the journey consumes two or three hours. The station is situated several furlongs to the right of the main road. We approach it by a stately avenue of tamarind trees planted by the Rev. O. Lohr.



**First Mission House, Bisrampur**

The first house to our right, belonging to the mission, is the former police station (Mr. Julius Lohr was an honorary magistrate), now the home of the assistant surgeon (a native doctor). To the left is the hospital and dispensary, a substantial building of pleasing exterior. Passing the big well we come to the old mission house, a stately roomy structure, rebuilt in 1910, for the old house, erected by the Rev. O. Lohr in 1870, had become practically uninhabitable. A short distance southeast from the old mission house we find the "new mission house" built in 1893 for a third missionary. It was in turn occupied by the following missionaries: Becker, Nussmann and Nottrott who all served a term of "apprenticeship" and

assistance at Bisrampur during their first months of language study in India. This building is now called the "Zenana Bungalow," for the women missionaries in charge of the special missionary work among the native women of Bisrampur and vicinity have taken up their residence here. In north-easterly direction from the zenana home we find the stately church, a marvel in construction considering the time and circumstances under which it was built. The cemetery is near the church. The hospital, the old mission house, the zenana bungalow and the church form a hollow square (slightly irregular); the large space in between is taken up by gardens and drive ways. The girls' school is to the right of the zenana home, and the new girls' orphanage is right in the rear of it. A wide road leads from the south end of the old mission house to the village of Bisrampur. This is a Christian settlement and the catechists and teachers have their humble but neat-looking homes here. This village has about 600 inhabitants, and Ganeshpur, a small, separate village, just inside of the southern border of the mission property, has about 450 inhabitants. This village had been abandoned when it was acquired by the mission; it has a mixed population of Christians and non-Christians. There is a chapel and a village school at Ganeshpur.



Village Pond at Bisrampur

Except that the homes stand in a row and that the village is laid out according to a plan, Bistrampur does not differ much from any other Indian village. The missionaries do not attempt to change the habits of the people as regards habitation, clothing and food except as to introduce certain sanitary ideas that make for cleanliness and health. But the people accept such changes very reluctantly as a rule. Bistrampur is surrounded by rice fields, and a walk of ten minutes takes you to a wooded tract, the only remnant of the former jungle. There we find the new boys' orphanage and school, built by Mr. Nottrott in 1909; these are good, substantial buildings. The old, badly dilapidated orphanage near the hospital



**Second Mission house at Bistrampur, Mrs. Suger's home**

had to be abandoned and was completely removed. There is but little left to remind one nowadays of the former condition of things when beasts of prey were plentiful in the vicinity of Bistrampur. The oldest son of the Rev. O. Lohr, Mr. Carl Lohr, was slain by a tiger only about a mile from the station on the banks of the Shionath. That tiger was in the habit of visiting the station after this sad occurrence.

Surveying the station in its entirety one can see at a glance that a master mind conceived and executed the plans of it. The



Rev. O. Lohr worked faithfully and zealously, without ever having a furlough, until he was eighty years old. He was pensioned after a service of thirty-seven years and went to his reward in 1907—about forty years after his arrival in India. “Well done, thou good and faithful servant.”

His son, the Rev. Julius Lohr, was ordained a missionary in 1890, but long ere this he had been an able assistant to his father. Generally speaking it might be said that the father carried on the spiritual work and that the son looked more after the secular part



**Mrs. H. Suger and Biblewomen, Bisrampur**

of it, until in later years he also assisted his father in the former. During the famine the government, which had already honored him by appointing him an honorary magistrate, entrusted a large amount of relief work\*) to him, for the efficient accomplishment of which he was among those decorated by the Viceroy of India with the Kaisar-i-Hind medal. The orphanages and the industrial plant of the mission (printing and lithographing, carpentry and masonry, etc.), were his special charge. His excellent translation of the Gospel of St. Mark into the Chhattisgarhi dialect was published shortly

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\*) Our other missionaries were also engaged in relief work during the terrible years of famine. These (1897-1898, 1899-1900) were years of untold misery for the people and health-ruining labors for our missionaries. The orphanages of our mission were founded during these fateful years.

before his death. He died three years before his venerable father. His early death was largely due to the ill-effects of the climate and to overwork. Mrs. Lohr, who with four children survives him, now lives in Brooklyn, N. Y.; she was his faithful assistant in all his labors and his devoted nurse during a protracted illness.

The medical work has always been a special feature at Bisrampur. The Rev. O. Lohr was a pharmacist before he entered the mission service, and for nearly forty years he daily treated scores of sick. He was far famed for his medical skill and people traveled great distances to consult him. He reported as many as 5,000 cases a year. The government gave an annual grant in aid of this work. This part of the work is now in the hands of an assistant surgeon.

From 1905—1914 the station was in charge of the Rev. K. W. Nottrott, ably assisted in his laborious task by Mrs. Nottrott. Mr. Nottrott came to India in 1892. His first three years were spent in Bisrampur; then followed nine years in Chandkuri where he founded the leper asylum. He was absent on furlough once, and since the autumn of 1905 carried on the work at Bisrampur, doing or trying to do the work of at least two men. Mr. Nottrott was deeply interested along the line of industrial missions and put forth great efforts to improve the condition of the people in this respect. Bamboo work (baskets, matting, etc.), and the breeding of the silk-worm were tried and abandoned. Carpentry and Stonecutting met with better success and the industrial and agricultural schools in connection with the boys' orphanage and boarding school are now promising features of the work at Bisrampur. As in agriculture so in all crafts and trades, the people are very much set on their old ways of doing things and are very loath to exchange the customs of their ancestors for the "new fangled ideas" of the white man. "That may be all right for Bilait (Europe), but we folks don't do things that way" is a very common remark.

When Mr. and Mrs. Nottrott went away on home leave, the Rev. and Mrs. Frederick Goetsch took charge of the work at Bisrampur in February 1914. Mr. Goetsch came to India in December 1909. After a year of language study in Raipur he took charge of our mission station at Mahasamudra, which he supervised for 9 months preceding his permanent residence there from Nov. 1910 until Feb. 1914. Under his administration definite progress along spiritual lines has been made among the native Christians, much of the seed sown by his predecessors has come to fruition. The congregation is progressing toward the goal of self-support and a certain independence in management. There is, of course, a considerable income from the mission property; a large portion of the land is rented

to peasants and farmers; from the sale of grass alone the mission realizes from Rs 500—700, annually. A Y. W. C. A. (organized in 1907 by Mrs. L. Nottrott and further developed by Mrs. Goetsch, who was her husband's intelligent and devoted co-worker) is doing splendid work.

In 1919 Mr. and Mrs. Goetsch were granted home leave after ten years of intense self-sacrificing labor, and the station was put in charge of the Rev. and Mrs. Martin P. Davis who came to India (for the second time) in 1918.

Special work among the native women had been inaugurated



**Conference of Missionaries, 1917**

by the Rev. and Mrs. Nottrott, for when Mrs. Helen Enslin Suger came to Bistrampur in 1913 she found one Bible woman at work in Bhatapara under supervision from Bistrampur. After the usual time devoted to language study, Mrs. Suger took charge of the zen-ana work. Thru her untiring, consecrated endeavors this work grew in a very gratifying way. The following lines are gleaned from her 1918 report:

“When the work was started here in *Bistrampur* there were no



Biblewomen working here and now there are four. There were no villages visited and the many hundreds to whom we go now did not hear of Jesus, their living Saviour; I mean women, for the men were reached many years before. Today we reach 26 villages and God has given us hundreds of women listeners. In Simga there were no Biblewomen and today there are two, and they visit almost 100 homes and go to six villages besides. In Bhatapara there was one Biblewoman who worked among the low castes, and had no entrance into the high class homes. Today we can enter every kind of a home, high and low caste, and the women have 150 homes on their list. In all, we have worked in 132 different villages and taken the Word of God to thousands of dear women who would never have heard it had God not sent us. We feel very thankful for all His mercies and for the blessed privilege of going to lost souls and being God's messengers." These villages are within a radius of 30 miles from Bistrampur and are reached on foot or by bullock cart.

In the summer of 1919 Mrs. Suger came to America on home leave, and will return D. v. in the fall of 1920 to again take up her beloved work. In the mean time it is being looked after by the Rev. and Mrs. Davis.

There are now 1211 Christians connected with Bistrampur; nine out-stations and ten schools; seventeen catechists; seven Bible women; twenty-three teachers; 707 pupils in the various schools, 98 orphans and 1444 Sunday school pupils.



### Baitalpur (Chandkuri)

Baitalpur is only twelve miles northeast of Bistrampur on the road to Bilaspur. The distance is covered in one of the customary conveyances. At a distance of two miles from Bistrampur we cross the Shionath river. If we travel during the cold season, or the hot weather, the crossing is easily effected in any conveyance. During the rains, however, ferries under government contract will take us across, because at this time of year the river frequently rises ten or fifteen feet and the current is very swift, so that the crossing is not effected without danger.

Baitalpur is situated on high, rocky soil. The mission station is located on the right hand side of the road and the large mission house can be seen from a great distance. The Rev. and Mrs. J. C. König and children occupy it, and visitors to Baitalpur are sure to

receive a most hearty welcome from them. In front of the house is a pretty little flower garden to the far side of which is the well. The old mission house is but a short distance east and is occupied by Mr. and Mrs. H. P. Waggoner, who now have charge of the leper asylum. The girls' school and the boys' school are near by. Right next to the old mission house are two large, productive vegetable gardens. The large and substantial church is the connecting link between the



**Church at Chandkuri**

mission compound and the village, a Christian settlement, to the north of the church.

On the west side of the road, but well set back, is the leper asylum. It is divided into two main sections: The men's ward with eight buildings, and the women's ward with nine buildings. Between the two wards, and accessible from both sides, are the church, the hospital, the native doctor's and the caretaker's quarters. In the space between the main road and the two wards we find the three homes for children: one for tainted (leprous) children in two sections; one for untainted boys and one for untainted girls. The children of leprous parents are regarded as "untainted" as long as they do not show any symptoms of the disease; they are segregated from their parents in early life so as to prevent infection. As seen from

the road, the leper asylum with its many solid, white-washed buildings presents a fine view; it looks like a well conducted colony, and a closer inspection of the interior justifies the expectation of orderliness and cleanliness suggested to us by the exterior.

The station we are now visiting has always been called *Chandkuri* (moonbeam) after a nearby village west of the mission station. It was founded by the Rev. A. Stoll in 1886 who gave it the name of Baitalpur (City of Bethel).

The land for this station was procured under considerable dif-



**The Rev. Goetsch and his staff workers**

ficulty. It would have been preferable to have the second station at a greater distance from Bistrampur, but it seemed impossible to obtain any other place farther along the road to Bilaspur; but results have amply justified the situation. The work had hardly been inaugurated when Mr. Stoll's failing health compelled him to take a vacation in the hill-country. Then Mr. Jost, who had been acquiring the language and assisting at Bistrampur, was transferred to *Chandkuri*. With untiring zeal, prayerful perseverance and loving patience he toiled under most trying circumstances, and his labors have not been in vain as can be seen from the results. The large church and the new mission house were built by him. Schools for boys and



girls were opened at the mission station and in surrounding villages. There were many converts, especially during the years of famine; of these converts many left their native villages and settled on the mission property. The majority, however, stayed in their homes, in some instances the whole Satnami population of a village was baptized and these villages with the Christian converts formed the outstations of Baitalpur.



Resting in Chandkuri

When in 1897 Mr. Jost was compelled to seek restoration of his broken-down health, a furlough was granted him. During his absence the Rev. K. W. Nottrott had charge of the work at Chandkuri and after Mr. Jost's return he remained to take care of several outstations and to found the *leper asylum*.

The famine of 1897 and the following years put these poor people in unspeakable misery and Mr. Nottrott devoted himself to the alleviation of their suffering. He leased the pasture land across the road from the mission station and began by erecting small temporary huts of mud and bamboo and dry grass as a shelter for these unfortunates, who were entirely uncared for. He managed to supply them with food and clothing. By dressing their ugly ulcers and dispensing medicine to them—all of which required a stout and sympathetic heart—much suffering was relieved and many hearts accepted eagerly the tidings of the Great Physician, the friend of lepers and out-

casts. In the course of time over 400 inmates, besides many children, were being cared for there.

The pretty church had just been completed and a large number of the temporary mud huts had been replaced by more suitable, permanent houses when in 1904 Mr. Nottrott went home on a well-earned furlough. His health had been poor for some time owing to the climate and his incessant labors. Mrs. Nottrott had faithfully and intelligently assisted him by relieving him of the care of the children's homes and carrying on the correspondence concerning the



**Central view of the Leper Asylum with the Gertrude Home in front**

children with their supporters in the home land. The writer, who had until then applied himself to language study in Raipur, was designated as substitute for Mr. Nottrott during his absence. He was in charge of the leper asylum for one year; and when he was transferred to Raipur in 1905 as substitute for Mr. Gass, during the latter's leave of absence, the Rev. E. G. Tillmanns took charge until 1906, when Mr. W. H. P. Anderson took the work in hand. Many improvements, partly inaugurated by his predecessors, were completed by Mr. Anderson. A splendid hospital and a separate home for untainted girls were erected and well equipped.

The main support of the asylum comes from the "Mission to Lepers in India and the East", with headquarters in Dublin, Ireland, an organization that is doing a most commendable work and is worthy of unstinted praise and generous support. Thousands of lepers owe relief, comfort and salvation to the work of this society. The government of India also gives a grant-in-aid to the Chandkuri asylum, and our Mission furnishes the missionary-superintendent.

A native preacher is employed and supported by the Christian congregation of the leper asylum.

To the missionary in charge falls the work of general supervision, the buying and distributing of provisions, clothing and medicine, the planning and construction of buildings. But his main work is spiritual, the teaching and preaching of the Christian religion. In this he is assisted by a native preacher; for the medical work he has an assistant surgeon. The physical and moral condition of lepers is generally repulsive and loathsome beyond description. It is needless



**Church of the Leper Asylum at Chandkuri**

to say that the work among them calls for much humble devotion and self-denial. Mr. Anderson, who came to India in 1905, left a lucrative business position in America in order to devote himself to the work for lepers. His business ability was of a high order and told most favorably in his management of the institution entrusted to his care. But what was even better, he carried on the spiritual work with intelligent earnestness and great zeal, so that among the Christian lepers the fruits of the spirit became apparent in a most encouraging and gratifying degree. Mr. Anderson was licensed to baptize and to administer the Lord's Supper.

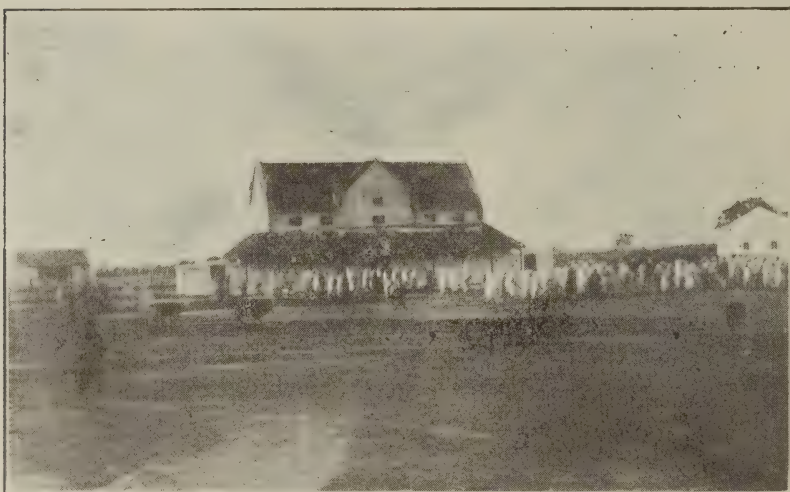
In 1912 the "Mission to Lepers" extended a call to Mr. Anderson to become their General Secretary. This was a well-earned recognition of his ability and devotion. We were sorry to lose him, but rejoice to think of the larger opportunities this very important position offers for the full employment of his exceptional abilities.

After Mr. Anderson's resignation the Rev. M. P. Davis, who came to India in 1912, took charge of the leper asylum, but owing



to Mrs. Davis' endangered health they were compelled to return to America in 1913. The Rev. J. C. König then had charge of the work until he was succeeded by Mr. H. T. Waggoner, who came to us from an independent mission. Since 1916 Mr. and Mrs. Waggoner have carried on faithfully the work that Christ so emphatically enjoined upon his disciples.

Mr. Jost, who had been in India since 1885, had to go on a second furlough in 1907. During his absence the Rev. O. Nussmann had charge of the station. In 1908 Mr. and Mrs. Jost returned to their work much refreshed and invigorated; they brought back



**Leper Asylum Hospital**

with them their daughter, Miss Anna Jost, whom they had to leave in Germany on occasion of their first furlough and who now became their efficient assistant.

There are now, including the Christians at the leper asylum, 1048 Christians, fifteen out-stations and twelve schools connected with Baitalpur. Eighteen native preachers and twenty-five teachers are employed. There are about 300 pupils in the schools.

The world war has had a very depressing effect on all mission work. The writer has good authority for the statement that over 2,000 mission stations were closed during the war. Our work in Chhattisgarh also suffered considerably. Four of our experienced and well tried workers, Mr. and Mrs. Nottrott and Mr. and Mrs. Nussmann who were on furlough could not return to India because both men were born in Germany. The fact that no pass-ports

could be obtained for men of German birth, made it impossible to send out several other men who were willing to go and who were so badly needed to fill up our sadly depleted ranks. —Mr. Nottrott, to be sure, rendered splendid service to our mission during his involuntary stay in America by delivering innumerable lectures and addresses, and by his scholarly literary activity on behalf of the mission cause. But no matter how greatly his work is appreciated here,



**Distribution of the weekly allowance of rice at the Leper Asylum**

we know that the work in Chhattisgarh, and our workers there, must have suffered because of his absence.

But one of the saddest results of British "war measures" was the banishment of Mr. and Mrs. Jost with their daughter Anna from India. They were among the most faithful, consecrated workers we ever had and their influence on account of its spiritual character was invaluable.

At the time of their hurried departure in 1915 Mr. Jost was a very sick man. The Rev. J. C. and Mrs. König who had come to India in 1912, had to take charge of both branches of the Chandkuri work, that is they had to assume a burden that must have been well nigh unbearable, until Mr. and Mrs. Waggoner came to their relief. When we think of the willingness and cheerfulness with which all

our workers out there assumed the additional burdens and hardships and deprivations laid upon them thru the exigencies of a cruel war, we must bow our heads in recognition of their devotion and heroism.



The "tainted" children at the Leper Asylum



### Parsabhader

For a visit to Parabhader we have to return from Baitalpur to Bhatapara. The road has been greatly improved of late. Formerly it was nothing but an ordinary country road and to travel on it during the hot season in a bullock-cart was one of the most trying experiences that could befall one. During the rains it was no road at all, it being partly plowed and sown, partly flooded; only a sure footed horse or a palanquin could take one from Chandkuri to Bhatapara or vice versa. During the worst days and weeks of the rainy season Chandkuri was almost like an island, cut off by the tremendous torrents of the Shionath from communication with the rest of the mission stations.

The distance to Bhatapara is about ten miles. Upon arrival there we find Rev. Hagenstein's bullock-cart waiting for us at the mission rest-house, ready to take us to Parsabhader. The road to





Conference of Missionaries, 1919

Seated left to right: Mr. Koenig, Miss Wobus, Mrs. Gass, Miss Diefenthaler, Mr. Gass.  
Standing, left to right: Herbert Gass, Mr. Twente, Mr. Waggoner, Mr. Seybold, Mr. Feierabend, Mr. Davis.

Baloda Bazar (fifteen miles in southeasterly direction) is good, and from there it is only two miles to Parsabhader on a fair road. But twenty-six miles in a bullock-cart is about as much as anyone cares for in one day; it is likely to be quite dark by the time we get near Parsabhader, and we welcome its lights as we see them from a distance. Mr. Hagenstein has been on the look-out for us and he comes out, lantern in hand as we approach, to meet us. Altho Parsabhader has no mistress, Mr. Hagenstein has a happy way of making people feel at home there, especially since the old mission home has been replaced by a new and very commodious one.



Mission house at Parsabhader

The two houses in native style are the first ones erected at the station and they have both served as temporary dwellings for missionaries. Now one of them is used as a hospital and dispensary, while the other one serves as a general store house. Northeast of the mission house is the girls' orphanage which also serves as a school building; it is a comparatively new structure. Opposite the girls' orphanage and northwest of the mission house is the boys' orphanage. South of the mission house is the boys' school, i. e., the old church building remodeled into a very serviceable school house. East of this is the church, which was completed and dedicated in 1909 after several years of building. It is a modest but serviceable brick building; the interior differs from any of our other churches in that it has no benches, the congregation sitting on the floor where, according to true Hindu fashion, they are more at ease than they would be on benches or chairs. Mr. Hagenstein is a consistent advocate of the

idea that it is unwise to change Indian customs that are not averse to the Christian way of living. And it must be admitted that it would be wrong to create demands which the people haven't the means to satisfy. South of the church is the village, small and untidy as most Chamar villages in Chhattisgarh. Like Ganeshpur the population is mixed. It can be said, however, that the homes and also the personal appearance of the Christians on the whole, compare favorably with those of the non-Christians. Christianity always makes for cleanliness and decency. And what a difference it makes in conduct toward one another is well illustrated by the following incident from the cholera epidemic in 1918.

One of Mr. Hagenstein's village school teachers was taken ill with cholera. When he got worse he traveled 12 miles in an ox-cart without springs to the mission station. Here he found sympathy and loving care, but he was beyond help. Mr. Hagenstein writes about the case: "I rejoiced to see how faithfully my people cared for him. When he was dying an old blind woman sat on his bed and stroked his cheeks. His fellow teachers washed and clothed him, carried him to the cemetery and laid him in his grave.—In the village a young man died from cholera. There I had much difficulty to get the people to bury him. They all went into hiding, and his mother sat alone with her dead boy and her little grandchild." No one to help her until the missionary took pity on her. What a contrast!

The village of Parsabhader was bought in 1894 for \$1,000 by our mission, having been selected as a favorable place for a station by Mr. Hagenstein, who proceeded at once to erect the most necessary buildings. He came to India in 1890 and for four years assisted faithfully in the work at Bistrampur. His work at Parsabhader has been one of unusual self-denial and steadfastness. Not once has he been away from his station on a furlough and his health has been precariously impaired in consequence. The necessity of taking a rest has been pressed upon him from all sides, notably from the Board. But Mr. Hagenstein claims that the work needs him more than he does a vacation.

The famine years brought to his care nearly 200 orphans to whom he is very much attached: and to bring these children up in the fear and admonition of the Lord has been one of his main endeavors. The children are thoroly instructed in the Christian religion and receive a good schooling, besides being trained to do manual labor. They assist to some extent in the building and repair work that is always going on at the station and they help in the field at the time of weeding and harvesting. The favorite address the



native Christians use in speaking to a missionary is *ma-bap* (mother and father), and as far as it is possible to be both father and mother to any one, Mr. Hagenstein has succeeded to a remarkable extent with his orphan children, especially when we consider that he is a "mere man" who has never found his better half.

The mission owns many acres of fertile soil at Parsabhader, and Mr. Hagenstein also looks after the cultivation of these fields. He holds that the orphans should earn a considerable proportion of their maintenance themselves. Whatever else may be accomplished thru this, it certainly serves to make useful boys and girls of the children.



Threshing Grain at Parsabhader

The greater part of the field work has to be performed, under Mr. Hagenstein's personal supervision, by hired men and women, most of whom live in Parsabhader. The rest of the villagers are tenants of the mission, tilling their own soil and paying annual rent for their land. But few of them have become Christians so far. Mr. Hagenstein does not believe in bringing to bear on them any undue pressure in this respect in his capacity as landlord. But he never misses an opportunity of witnessing unto them.

The medical work is a prominent feature at Parsabhader. A large number of patients daily come to seek medical advice and help. Mr. Hagenstein received his training in this respect at Bistrampur under the Rev. O. Lohr. Altho there is a well-equipped government hospital and dispensary at Baloda Bazar, it is nevertheless safe to say that most people prefer to get their medicine from the *padri sahib* (missionary) at Parsabhader. Thru all the neighboring villages Mr. Hagenstein is held in high esteem; he is frequently called upon to settle disputes, even government officials advising with him con-

cerning the affairs of the *tahsil* (county). He lays great stress on school work and opens village schools wherever he has an opportunity and the necessary means to do it.

A number of blind people have found a home at Parsabhader; they are also held to contribute towards their own support by such work as cotton spinning, rope making, etc. In philanthropic matters Christians and gentiles are treated alike in Parsabhader; Mr. Hagenstein does not believe in making any distinctions in this respect. As can be seen from the foregoing, Mr. Hagenstein also is doing the work of two missionaries; he has been seriously ill several times and is sadly in need of assistance and rest. He has now seen 30 years of uninterrupted toil and service. During the writer's time in India it was not an unusual occurrence for Mr. Hagenstein to fall asleep at night over some clerical work, and with his head resting upon his arms on the table would not awaken until the early morning hours when it was time to begin a new day's work. He eats only the plainest food, dresses most inexpensively, and uses a large part of his small salary in his work. It is small wonder then that the Rev. Mr. Hagenstein is looked upon as a "sadhu" (saint) by Hindus, Mohammedans and Christians alike.

There are now 200 Christians at Parsabhader; seven out-stations and fifteen village schools; 960 pupils in the schools; twenty native teachers and one catechist. The formerly very large number of orphans has now dwindled down to 30 owing to the commendable policy in vogue since 1908 to concentrate the orphan work at Bisrampur. Owing to Mr. Hagenstein's policy of extreme caution in regard to administering baptism, the number of converts at Parsabhader is not so very large. He insists on most thoro instruction and definite proofs of a change of heart before he baptizes.



### Sakti

In order to visit the remaining two of our stations we have to return to Bhatapara, whence we continue on the railway in a north-easterly direction until we reach Sakti.

*Sakti* (power) is the capital city of the feudatory state of that name and the residence of the rajah (prince, chief). Both as to inhabitation and territory Sakti is among the smaller feudatory states of the Central Provinces. The missionaries tried hard to obtain land for a mission station at Sakti, but the chief would not give his consent. After much parley and by paying a high price (because it was considered a strategic point of great value), the mission finally

succeeded in acquiring twenty-two acres of rice land from a Moham-medan. But this site is not in the state of Sakti, it belongs to the District of Bilaspur which is British possession.

The missionary chiefly instrumental in opening this new station was the Rev. O. Nussmann who came to India in 1904, being one of the party of three new missionaries who came to India with the Rev. E. Schmidt, then general secretary of the Board for Foreign Missions, who had been delegated by our church to visit the mission for the purpose of inspection. His visit to the field was a most helpful and encouraging event to the workers there, and the reports he made were largely instrumental in stim-



**Mission House at Sakti**

ulating and increasing interest and faith in the work of our church in India. Mr. Nussmann was then stationed at Bistrampur and soon had to assist in the work when the Rev. O. Lohr retired from service. When Mr. Nottrott had taken charge of Bistrampur and Mr. Jost had to leave on furlough, Mr. Nussmann took up the latter's duties in Baitalpur. Those were years of strenuous but valuable apprenticeship for the young missionary. When he was relieved by the return of Mr. Jost, he started out in search for a new station. His experiences in this respect were so manifold and interesting that they alone would fill a small book. Suffice it to say that, after failing at several other points, he finally succeeded at Sakti, where he made a most encouraging start.

After securing the title to this land, Mr. Nussmann immediately began to erect a mission house and a few homes for native help-



ers and assistants. The station was formally opened on November 16, 1909, but actual mission work was already going on while the building work was in operation and while Mr. and Mrs. Nussmann were still living in tents, a rather trying experience during the hot weather. Well attended services were held every Sunday. Medicine was dispensed daily to a large number of people. Visitors from the surrounding towns and villages had to be entertained; they came because they were curious about the white teacher and his wife, and they had heard that the words of the teacher came from God. A school was opened and had to be conducted on the veranda of the mission house until the school house was built in 1910. Soon a good attendance was reported after some rather interesting experiences, the people being shy and suspicious as to the methods and results of such a school.

Tho the mission station is not in the state of Sakti, it is nevertheless possible to reach from here the people of two native states, (i. e., of Sakti and Raigarh, neither of which had until 1909 been touched by mission work), as well as a large section of Bilaspur district. The scope of work offered by the location of Sakti is very ample indeed. In locating this new station 120 miles northeast of Raipur, the mission has gone beyond the Chamar district. Low caste Hindus and the Kols, an aboriginal people, are the main objects of mission work here. The Kols are the people among whom the work of the Gossner mission, north of the Sakti hills, has been so very successful.

From a scenic point of view none of our stations are situated quite so attractively as Sakti. It is the only station where hills are within walking distance, and the view of them from the veranda of the mission house is truly delightful. It must be a pleasure and a recreation for our missionaries at the other stations to pay an occasional visit to Sakti and to feast their eyes on the Sakti hill range. Raipur and Sakti are the only mission stations that are also railway stations. The mission compound at Sakti is, however, difficult of approach during the rainy season, on account of a wide and rushing creek between the railway and the mission station.

The two new stations, Mahasamudra and Sakti, represent, in a sense, a new era in our mission field. The work on these two stations will be somewhat unique on account of the fact that Hindus and aborigines will be the objects of mission endeavor here; Chamars and Satnamis, the chief material at the other stations, being almost entirely absent. Great hopes are being entertained that the converts from among these people will enable us to put native helpers in the field, who will prove more reliable and more useful than the Chamar Christians from among whom our staff of native workers

had to be recruited in the past. But however that may develop, surely we are debtors to the Hindus and aborigines as well as to the Chamars of Chhattisgarh, and by branching out, as we did, into the regions of Mahasamudra nad Sakti, we are taking up a legitimate but somewhat neglected duty.

In 1911 the Sakti mission station took over from the Sambalpur Baptist mission a number of Christians in the native raj of Raigarh. For the Sambalpur missionaries these Christians lived rather out of the way and they found it very difficult to exercise proper supervision over them. There were about 50 of them scattered over quite a number of villages. They had been won from the Garas, one of the lowest castes. The peculiarity about these converts was that they had not been outcasted when they became Christians. They continued interdining and intermarrying with their relatives which among other things had the pernicious result that quite a number of the young boys and girls went back into heathendom and that the rest followed in many respects heathen customs. It took a long time and much patience to break these habits. Under Mr. Nussmann about 40 young people and a dozen of adults were baptized. As the native chief of Raigarh would not permit any teacher or preacher to be located among these people, the little boys and girls were taken to Sakti and placed in boarding houses there. Most of these people live about 50 miles from Sakti and the roads leading there are very bad; shepherding them properly is, therefore, still a difficult problem.

The Rev. and Mrs. Nussmann left in the spring of 1912 on home leave for America. The Rev. and Mrs. M. Lienk then took charge of the station but left again for America in the spring of 1913. Then the Rev. H. A. Feierabend was stationed there and worked with great zeal till the return of Mr. and Mrs. Nussmann in Dec. 1913. But alas, their stay was not to be a long one. In June 1915 they had to leave India again on account of Mr. Nussmann's throat trouble for which he was unable to get medical treatment in India. With sorrowful hearts they left their promising work wherein they had met with so much success and many blessings. Sakti mission station is a lasting memorial to their faith and consecration.

Since then the Rev. Theophil Twente is in charge of the station. He is assisted in his work by 7 catechists and 18 teachers. With rare devotion he is pursuing the work.

"The station now numbers 165 converts. There are three out-stations; 6 schools are attended by 454 pupils. The boarding houses have 24 inmates (girls and boys.) The Mission compound, which

10 years ago was nothing but a tract of treeless riceland, now makes quite an imposing impression. There are quite a number of solid buildings on it. Facing the railroad tracks is the handsome bungalow. In front of it to the left side is the girls boarding house, to the rear the kitchen and the solid fowlhouse. Across the road leading to the outhouses is a fine dispensary the money for which was donated by Dr. Wobus of St. Louis, Mo. Farther back is the roomy schoolhouse. All told there are now 12 solid stone buildings on that compound. About 200 shade and fruit trees have been planted. Water was very scarce in the beginning but now the well yields a sufficient quantity of drinking water while a pond supplies water for the garden and is enjoyed especially by the boarding children as a bathing place."



### Mahasamudra

The last one of our mission stations to be visited by us is Mahasamudra. This station was opened a year before Sakti, but for convenience sake we visited Sakti first. It is a far cry from Sakti to Mahasamudra, at least a hundred miles south-westward, as the crow flies, and about 155 miles per railway and bullock-cart.



Map of India



Looking at the map we notice that in easterly direction our mission field is uninterrupted and almost unlimited as far as Sambalpur. But there being no roads thru that section of the country it is necessary to return by rail to Raipur whence we have to cover the distance of thirty three miles by bullock-cart or on horseback. Now we travel due east and follow the main road to Sambalpur. (The Sambalpur



**Chapel at Mahasamudra**

district was formerly a part of Chhattisgarh but now belongs to the Orissa and Bihar Province.)

On our way we pass a number of out-stations of the Raipur mission, including Aring, which is quite a large place with a government plant: a police station and a hospital and dispensary. It is a thriving town, but the inhabitants are extremely bigoted. A very ancient Buddhist temple, now deserted, and kept in repair by the government, is worth a visit. Having covered twenty-two miles in the morning a rest during the noon hours is acceptable. We proceed on

our journey after three o'clock in the afternoon. About half way between Aring and Mahasamudra we have to cross the Mahanadi, the largest river in this section of the country. At the crossing point it is about three-fourths of a mile wide. The crossing is effected like that of the Shionath between Bistrampur and Chandkuri.

*Mahasamudra* (the great sea) is a village like a thousand others in Chhattisgarh—of ordinary size and with nothing about it to justify its resounding name. But it has been raised to the dignity of a county seat in a district of about 2,500 villages. The native officials necessary to carry out the judicial and executive work of government in the *tahsil* (county) of Mahasamudra all reside here. The government also maintains here a hospital and dispensary and a school. Here, too, it was only with difficulty and after having tried at other places that the mission obtained a building site of about eight acres. Fortunately the *tahsildar* (head of the district) was favorably disposed and threw the weight of his influence in our favor, which is all the more remarkable since the gentleman in question is an orthodox Hindu who gives generously towards Hindu temples and festivities. On account of its official position Mahasamudra is frequently visited by British government officials from Raipur.

The mission station is situated to the northwest of the village, opposite the hospital. The site intervening has been selected for a station of the contemplated railway which is to run east of Raipur to the sea. Mahasamudra as a station is unique in that it is very near the jungle, it being only a few minutes' walk from the mission house to the reserve forest where game of every kind abounds. Panthers, bears, boars, etc., visit the station every now and then under cover of the night; there are herds of antelopes and deer of various kinds; at a distance of a few miles the bison and the wild buffalo can be found, and a tiger is heard of now and then to come within a few miles.

The station is situated on an elevation. The population round about consists mainly of Hindus, the low castes being in the majority. Chamars or Satnamis are not very numerous, but the Gonds and several other jungle tribes are within the reach of our missionary. Several feudatory states can also be reached from here, so that Mahasamudra presents a most promising mission field. The Hindus and Gonds are mostly agriculturists; the jungle tribes live off their bow and arrow and small tracts of land. The Gonds and the jungle tribes compare favorably with the Hindu and Chamars in point of honesty, trustworthiness, and good nature, but they are far below them in intelligence and are also addicted to drink. Their liquor is home-made, of very inferior quality. It must be said, how-

ever, that they drink to excess only on festive occasions. A habitual drunkard is quite an exception and is held in contempt.

The jungle tribes are so shy and superstitious, that they usually disappear at the approach of a white man to their hamlets; only those who are in duty bound to stay, (perhaps the village headman and his lieutenant), will dare to face the stranger. It is most amusing to see the rest gradually come forth when they notice that the visitor has no sinister intentions upon their lives or paltry possessions.

The Rev. E. Tillmanns, who initiated the work at Mahasamudra, also came to India in Rev. Schmidt's party in 1904. After almost one and one half years of valuable service as superintendent of the Chandkuri leper asylum he inaugurated the work at Mahasamudra. By that time he had acquired the language to a remarkable degree. In 1907—08 a substantial mission house was built under his supervision; a flower and vegetable garden were laid out; a well was also sunk, and the necessary buildings erected, among them a comfortable home for two native helpers. Mr. Tillmanns' principal efforts were confined to evangelistic work; he made long and extended tours into his large district, preaching at bazars and fairs, where the use of his cornet proved valuable in attracting and holding the crowd. In spite of the close proximity of the government dispensary, Mr. Tillmanns had a large medical practice, a fact that speaks well for his medical skill, which he acquired by his own efforts since he came to India. A building for an English school was erected on a separate site granted for this purpose by the village owner; it is a short distance from the mission compound and in close proximity to the village and the government buildings. This being the only English school in the *tahsil*, it is expected that the attendance will be very gratifying. The resident government officials at Mahasamudra (Hindus and Mohammedans) will gladly seize upon this opportunity to afford their sons an English education.

Mr. Tillmanns left India in 1910 after a severe attack of typhoid fever. He had been very strenuous in his activities and his health had suffered generally. Mr. Goetsch, whom we met in Bistrampur, was then put in charge until 1914, as noted elsewhere. After that two new missionaries were stationed at Mahasamudra: The Rev. H. A. Feierabend who came to India in 1912, and the Rev. Theophil Twente whom we met at Sakti, where he went in 1915 to replace Mr. Nussmann. That left Mahasamudra to Mr. Feierabend who has since carried on the difficult work with untiring zeal and deep consecration. He writes: "In area this is the largest district our mission has occupied, 3600 square miles. I might be called the touring



missionary." The need of an automobile is apparent from this mere statement.\*

Since Mr. Feierabend came to Mahasamudra, the new church was dedicated and he has opened several additional out-stations (one at Khariar at a distance of 80 miles!), so that the out-stations now number 6 in all. Ten catechists and 20 teachers assist our lone sentinel on the edge of the jungle. We have 499 pupils in our schools. The congregation numbers 148 souls and there are 116 pupils in Sunday school. These are really gratifying results considering the peculiar difficulties of this field.



### Conclusion

We have finished our trip. On our journeys and during our stays at the station we have had an opportunity to observe the people of Chhattisgarh in their daily life. Our hearts have been filled with horror and sorrowful sympathy by what we saw of their pitiful condition. We have seen how much misery and how little joy these people have in life.

We have visited our stations and are convinced that, taking all conditions into consideration, we have acquired valuable property and improved it with many suitable buildings. But we also saw that there is room for much improvement in this respect. The equipment is inadequate in some places and not worthy of the strength and wealth of our church.

We have looked into the faces and shaken hands with our missionary force, our representatives, and have observed them in their work; and we have recalled the memory of those "who have gone before" but left a shining trail of good work accomplished by self-denial and unstinted devotion. We are convinced that our stations are all undermanned and that all of our missionaries are badly overworked. Their strength is strained to the breaking point. Their willingness and cheerfulness are a standing reproach to us. If more of these devoted men and women break down under the unreasonable load they have to carry, whose fault will it be?\*\*\*

We have met many of our native workers, catechists and teachers whom we must leave unnamed in this account. And while we have become aware of weaknesses in their character and a general lack of thoro preparation for their work, we nevertheless rejoice that God

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\*) St. Peter's Church, Pittsburgh, Pa. (Rev. Ernst, pastor) has met this need.

\*\*) It is but just to say that the Board was unable to send reinforcements, on account of war restrictions.

has raised up out of sin and degradation so many that can bear witness for Him who saved them. And among the many we have noticed with special gratitude the few who have been completely renewed in the Spirit, born again, endowed with exceptional mental and spiritual ability. In 1919 the Mission Conference petitioned the officers of our church for permission to ordain for the ministry three of these proved workers.

We have visited our schools and have worshipped with our congregations. We have observed the difference in looks, in bearing, in manners and in speech which the touch of Jesus has brought to thousands of souls who were classed as "untouchables" by their fellow-countrymen. We have seen them struggle and stumble and fall in their efforts to lead the Christian life, but we are convinced that He who began a good work in them will perfect it until the day of Jesus Christ.

As we return to the homeland, to our loved ones, to our comfortable homes and modern conveyances, to a more or less Christianized social order, to sanitary and civilized surroundings, let us be obedient to the vision we have had of a light shining in dark places.



The Rajah's hunting elephant in mission service

### Summary and Statistics for 1918

Native Christians .....	3,554
Sunday school pupils .....	1,740
Catechists (native preachers).....	85
Native teachers .....	214
Bible women .....	15
Native physicians .....	3
Colporteurs .....	3
Boys and girls in homes (orphans and boarders) .....	298
Inmates of women's homes .....	20
Inmates of leper asylums (about) .....	600
Pupils in mission schools .....	4,544
Zenana homes visited .....	350
Patients treated at hospitals (about) .....	1,000
Baptized during 1918 .....	104

### Mission Methods and Agencies

1. *The evangelistic method.* "Go ye, therefore, and preach." Our missionaries are obeying this injunction by preaching the gospel in villages, at bazars and at the various annual fairs held in honor of the heathen gods. On preaching tours during the "cold" weather (December to February) thousands hear the gospel, either in public discourses or personal conversation.

2. *The educational method.* The school is an established missionary agency. Its legitimacy can hardly be questioned. Its usefulness is obvious: to win the youth of the nation for a given cause is to win the nation. We teach the curriculum set up by the government of India and prepare our pupils for the examinations prescribed by the Educational Department of the Central Provinces. But we add to these thoro instruction in the Christian religion. The awakening of India, about which we read so much in our days, is a direct result of the educational policy of missions and the government. Christian ideas are being spread broadcast thruout the land and are producing a state of fermentation. Our sixty-one schools educating 4,544 pupils, are doing their share in this respect. The British government is liberal in its grant-in-aids to all schools that meet the requirements.

3. *The philanthropic agencies.* When the Saviour sent forth "the Twelve" as His first missionaries He "gave them power and authority over all demons, and to cure diseases", and "charged them saying: 'Heal the sick, raise the dead, cleanse the lepers, cast out de-



mons; freely ye received, freely give.'” Hospitals, leper asylums, orphanages, dispensaries, relief of distress and oppression are recognized and approved agencies of mission work. All our missionaries are engaged in a larger or smaller measure along the line of medical work, and our mission expends about \$500 annually for medicine besides the grants-in-aid from the government. Two of our missionaries are devoting themselves to the work among lepers at Chandkuri and Raipur respectively. During the famine years all of those on the field were engaged in relieving the distress of the population and some \$25,000 were directly and indirectly contributed by our church for this pur-

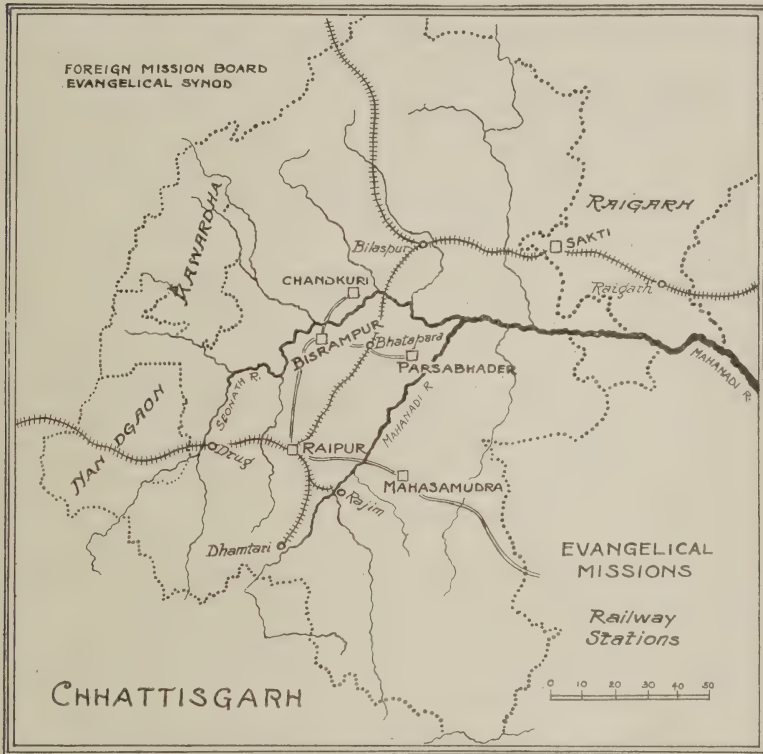


**Missionaries with native helpers preaching at a “Fair”**

pose. Several hundred orphans were taken in by our mission during the famine years and have been fed, clothed, educated and brought up in the fear and admonition of the Lord. Christians and non-Christians, oppressed and persecuted by unscrupulous enemies, have been shielded and rescued by the intervention of the missionaries.

4. *Zenana work.* The inhuman custom prevalent among high caste Hindus and Mohammedans, compelling a girl after her eleventh year of age to live in zenana (seclusion), and not permitting her to leave the house except under force of circumstances, puts the Indian woman beyond the reach of the publicly preached gospel. And yet there is heard a piercing cry for help from behind the walls

of the zenana where Indian womanhood is held captive in ignorance, disgrace, sin, misery and suffering beyond description. The wives of our married missionaries and the women missionaries on the field are endeavoring to bring enlightenment, relief and consolation to the captives by proclaiming unto them the gospel and by telling them of the Prince of Peace, the true liberator of all who are in bondage.

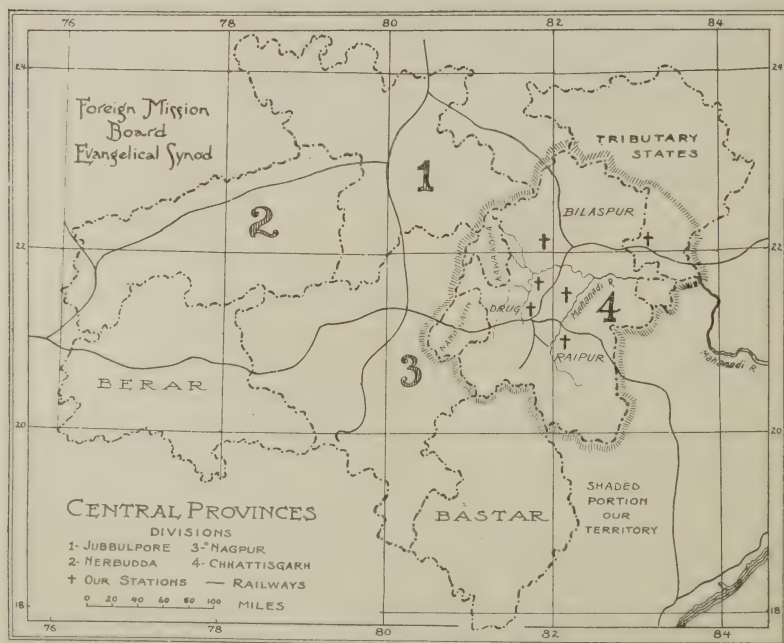


5. *The training of native helpers.* "India must be evangelized by Indians." Important as it is that the missionary should preach, it is of still greater importance that he should train men from among the converts to Christianity to do this work. The work of training is not confined to the institutions created for this purpose (here the foundation is laid), but must be continued long after graduation by encouraging, fortifying and counselling them in their faith and work. The Raipur training school for native preachers has accomplished some valuable work along this line. Over one hundred young men have been trained there for mission work. The principal work of a native preacher or catechist is evangelistic preaching

in towns and villages, at bazars and fairs. Some of them accompany (and sometimes interpret into the dialect) the missionary on his preaching tours; some of them act as pastors over a small flock of village Christians, and some give religious instructions in our schools. The establishment of a training school for school teachers is contemplated.

6. *Church agencies.* The spiritual care of the flock and the supervision of the native helpers is a work of infinite patience and untiring perseverance. The missionary is the spiritual guide, "father and mother," teacher, counsellor, arbitrator and physician to his people in a far greater degree and a more drastic way than a pastor at home is to his congregation. Sunday school work is being carried on at all of our stations. The Lesson Helps on the International Sunday School Lessons in Hindi, as printed by the M. E. Publishing House, are in use. Several young people's societies have been organized, two of them as C. E. societies.

7. *The printed gospel.* Several colporteurs are at work in our mission field selling Bible portions and religious tracts published in the vernacular by the Bible Society and Tract Society respectively. Each book of the Bible has been issued separately and is being sold for a mere pittance. The missionaries superintendent fosters this





work. As yet there is but one in twenty people who can read, but the sale of books is nevertheless quite good. At bazars and fairs large numbers of illiterate people will buy a book and have it read to them by the one person in their respective village who is able to read; and at the reading of it not only the purchaser but his friends and relatives also will form the audience. Of course, not every book is put to such good use; many of them are torn and burned up at the advice of a priest or some other enemy of the good seed. But on the whole, colportage is a splendid means of spreading the Word of God. And we know it shall not return unto Him void. Several of our missionaries have contributed by translations and original work towards the as yet small amount of Christian literature in the Hindi language.\*

### Immediate Needs of Our Mission Fields

#### SIX NEW MISSIONARIES AND FOUR UNMARRIED LADIES

Every one of our stations is in need of another missionary. The work at each of these stations is greater than any one man can fully accomplish, and the district allotted to each of these stations can never be fully covered until a second man comes to the aid of the one now on duty. Raipur needs a third man to replace the Rev. A. Stoll. Several of our workers are already in uncertain health. Suppose any of them or all of them should break down, then there would be no one to take their place.

#### A MEDICAL MISSIONARY

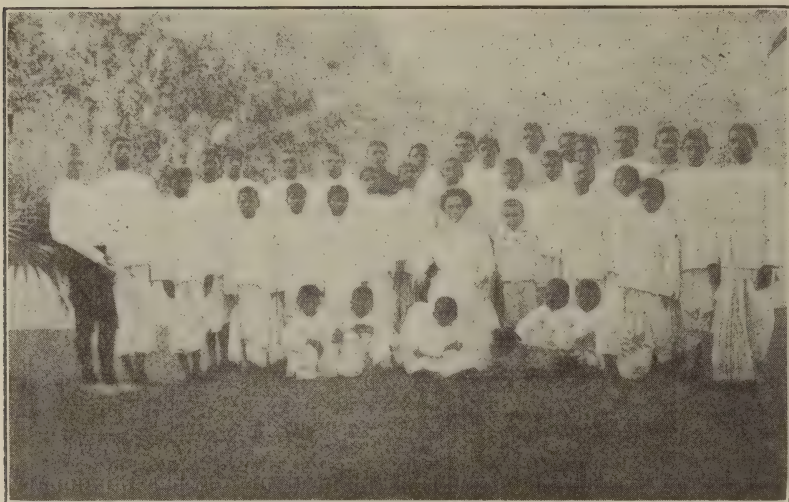
Our mission has a marvelous opportunity for service by establishing a medical mission. If our present missionaries, who are mostly untrained men in this respect, can do as much as has been shown in the foregoing, how much more could a trained physician and surgeon accomplish! In 1909 our young people of Ohio at the suggestion of the writer undertook to raise \$3,000 for the purpose of starting this work by building and equipping a hospital. The Board agreed to send a doctor as soon as one could be found. The money has been raised, but the man has not been found. "Pray ye therefore."

#### A MISSION NORMAL SCHOOL

One of the greatest problems is the difficulty of obtaining enough properly trained teachers for our schools. The government has normal schools in a number of places but in its determination to be strictly neutral in matters of religion the odds usually fall against Christianity. Christian young men who enter these schools

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\*) Of late the Rev. J. C. Koenig is editing a periodical publication, "The Evangelical Patrika," in the interest of two important movements—Sunday school extension and special evangelization.



**Group of Boarding House Boys, Raipur. Contrast with group on page 73**

are then often not under influence that makes for growth in spirituality and a greater knowledge of the Christian religion. After graduation government posts with better salary than the mission can afford are frequently offered them, and so we lose their services and they may forfeit their allegiance to their Master. A number of teachers employed in our schools at present are non-Christians. If we had capable Christian teachers in their places, men who would also be living witnesses, what an opportunity we would have to influence the adolescent minds who come to us for guidance and instruction! It would be comparatively easy to combine the normal school with our high school in Raipur. There is, perhaps, not another need that is as urgent as a Christian normal school in Chhattisgarh. *Pray and give!*

#### TWO HUNDRED SPIRIT-FILLED NATIVE HELPERS

Men who have been raised up by God, consecrated to the service of Christ and sanctified by His Spirit for the work of evangelizing the field allotted us in India. "The harvest indeed is plenteous, but the laborers are few."

#### FIFTEEN THOUSAND MEN AND WOMEN

who will contribute not less than *ten cents a week* towards our mission work. That means \$75,000 a year, enough to fortify and enlarge the work according to its needs.



**Mission Girls' School at Raipur.**

We need more churches to support individually their own missionaries on the field, as for instance Salems of Rochester, N. Y., supports Miss Wobus; St. John's, Buffalo, Mr. Twente; St. John's, Evansville, Mr. Davis; St. John's, Mansfield, Mrs. Suger.

We need more men like our departed Brother Hermann Wellensiek of Cook, Neb., who had his personal representative in India during the last five years of his life. Who will take his place? How many others will emulate him.

We need more men and women, congregations and societies who will each be responsible for the support of a native helper—teacher or preacher; more who will individually support one orphan, or one leper, or one blind person, or one helpless widow.

#### PRAYING MEN AND WOMEN WITHOUT NUMBER

who will daily remember the work of missions in general and our own in particular. Ask God to supply all our needs as stated above and beseech Him to grant to our workers on the field an ever increasing measure of good health, grace, fortitude, consecration, love, fruitfulness and joy.

\* \* \*



"In the name of Christ our common Lord, for the sake of those who, lacking Him, are as sheep without a shepherd, we ask you to listen to our appeal. You, under God, have sent us forth to India. We count it a privilege to give our lives to this land."

"For Christ's sake and the Gospel's strengthen our hands and help us to press on towards the goal of our great calling; when the kingdoms of this world shall become the kingdom of our Lord and His Christ."

*Madras Decennial Missionary Conference.*



### Our Neighbors

Our Mission has the distinction of being the pioneer mission of Chhattisgarh, but the honor of building up God's kingdom there we share with five other American missions. In the number of missionaries on the field and of converts our Mission leads. If we accept, as we ought to, at least one sixth of the population of Chhattisgarh as *our* legitimate object of mission work, then we are responsible for the evangelization of 650,000 souls there. We have now nine men and nine women missionaries in India to do our work, giving to each worker over 36,000 souls each. Do you wonder at their crying out for more help?

1. The first missionaries to come into the field after our own, were of the *Christian Church* (Disciples of Christ). Bilaspur, about seventy-two miles northeast of Raipur, is their headquarters. Their other station in Chhattisgarh is Mungeli, about twenty-five miles northwest of Bishrampur. They have emphasized Zenana work and school work among girls, having gathered in many orphan girls during the famine years. In medical work they have long ere this overtaken our mission by establishing hospitals at their two stations with a qualified woman physician in charge of each. Altogether they have seven missionaries, four women and three men.

2. The next to come were the Gospel Band missionaries. They came as faith missionaries, i. e., they were sent by no mission board, but depended for their personal support and the maintenance of their work upon the voluntary gifts of Christian friends at home. They settled at Rajnandgaon, about forty miles west of Raipur, in a feudatory state. They also engaged in orphan and leper work, but their principal efforts were made along evangelistic lines. After a most prosperous period, during which they had opened three new stations in quick succession, the mission passed thru a very critical

time. They had to give up one of their stations and for a time it was feared that all might be lost. But now everything is bright and hopeful again. Their diminished forces have again increased, and possibly the loss has been fully covered by this time.

3. Then came the representatives of the American M. E. mission. They arrived just before or during the famine of 1897. Their ample means enabled them to do much relief work and give shelter and maintenance to a large number of orphans. Orphanages, schools, zenana and evangelistic work are the prominent features. They erected two splendid mission houses at the extreme south of the Raipur city limits, the cost of one exceeding the cost of two of ours. There are three (two men and one woman) missionaries, with several female Eurasian assistants; a second station was built at Drug, a town about 25 miles west of Raipur on the B. N. R. R.

4. and 5. Mennonite missionaries came during the famine of 1899—1900, bringing with them large supplies of corn and wheat from prosperous Mennonite farmers in the west. Two branches of that church are now represented in Chhattisgarh. The first Mennonite arrivals settled at Dhamtari, thirty miles south of Raipur. They gathered in several hundred orphans, established a medical mission and built a leper asylum. Work for the blind is also carried on. In 1908 they opened their third station. The number of missionaries almost equals ours, there being a difference of only one or two in our favor, which is certainly a fine record considering the short time.\*

The other branch of the Mennonite Church began work at Champa, twenty miles east of Bilaspur, in 1900. They now have four stations; five men and five women missionaries. Medical work and work among lepers are the main features of their activity.

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The feeling of Christian fellowship is as pronounced among the missionaries in Chhattisgarh as it is among missionaries everywhere. The *Chhattisgarh Missionary Association* was organized at the initiative of our mission in 1901, and the annual meetings of this body of Christian workers, of which every missionary in Chhattisgarh is considered a member, have contributed largely to the existing good fellowship. The conventions are always helpful and inspiring. Some mutual work has been undertaken, for instance the general assembly of all the Christians of Chhattisgarh for a time of spiritual deepening and refreshing. The first of these meetings (*mela*) was held in 1909. It was attended by thousands of Christians and voted a suc-

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\*) I have given the number of missionaries in our neighboring missions from memory and it is possible that they are only approximately correct.

cess by all who took part. These gatherings have grown in number and have increased in spiritual power and influence from year to year. The association tends towards the adoption of a certain degree of uniformity in methods and in the relation of the missionaries to the native helpers. An understanding as to the boundaries of each mission has been arrived at and will help to avoid unpleasant collisions along this line. Above all, the association demonstrates to the heathen world the practical unity of the Christian Church. The writer looks forward to the time when more union work may be undertaken. The different mission forces of Chhattisgarh should rally for a united effort along educational lines with the distinct object of establishing a Christian institution for higher learning in Chhattisgarh.













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